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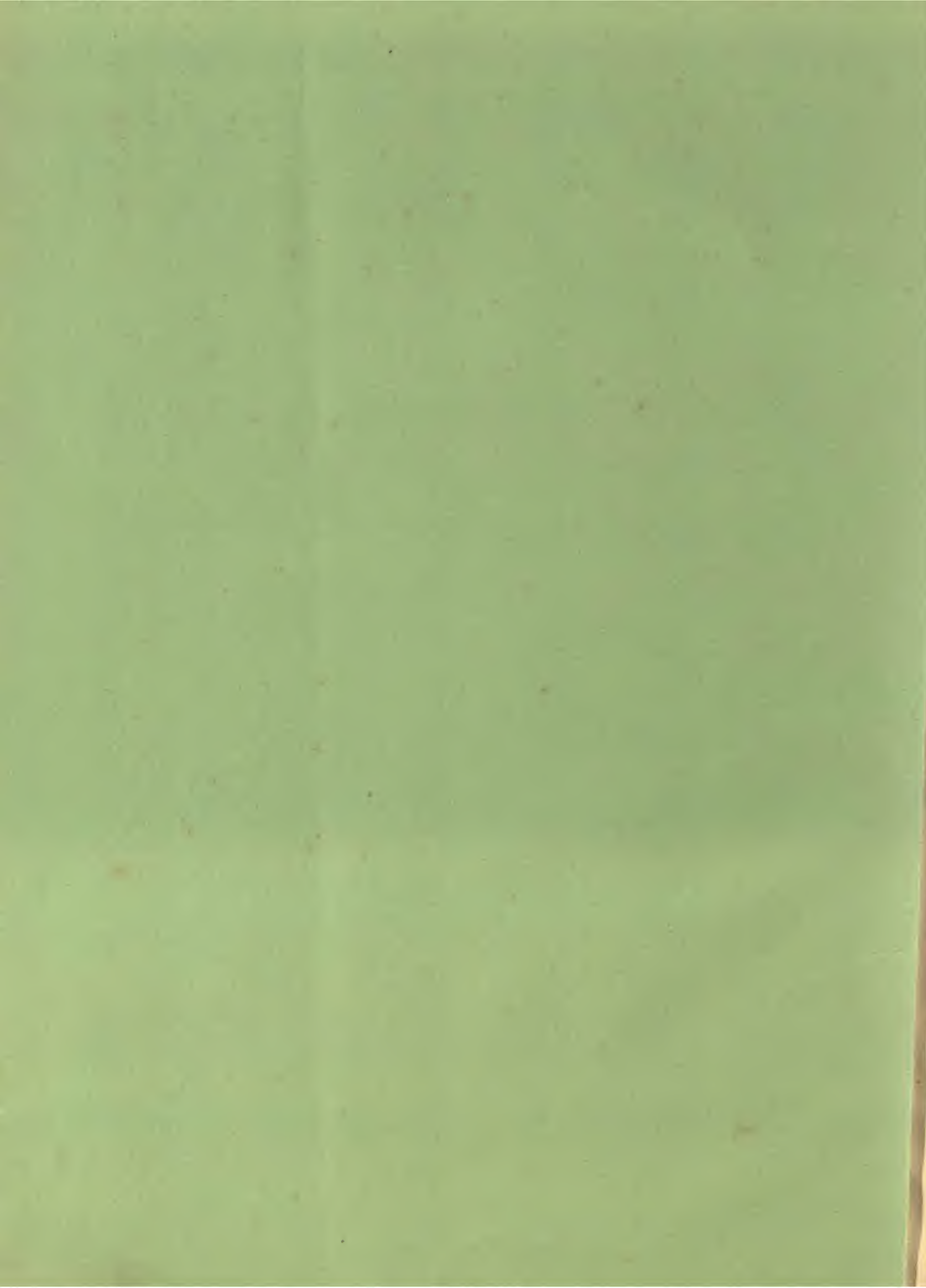
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CENTRAL ASIAN FRAGMENTS OF
THE ASHṬĀDAŚASĀHASRIKĀ
PRAJÑĀPĀRAMITĀ AND OF AN
UNIDENTIFIED TEXT

EDITED BY
STEN KONOW

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CENTRAL ASIAN FRAGMENTS OF THE ASHTĀDASASĀHASRIKĀ PRAJÑĀPĀRAMITĀ AND OF AN UNIDENTIFIED TEXT.¹

INTRODUCTION.

The nine folios published below were received in the office of the Director General of Archaeology together with a letter from Mr. (now Sir George) Macartney of the 8th May 1907, in which it is stated that they had been purchased from Badr-ud-din, who said that he had found them at Khadalik.

The leaves belong to four different manuscripts. 1. In the first place there are six folios, bearing the numbers 97, 98, 102, 104, 109 and 110, respectively, in the Brāhmī characters of the Khotan realm, and dating from ca. the 7th century A.D. The folios measure 22"×7", and each side contains eleven lines, with about 65 aksharas to the line. The state of preservation is generally fair, but several passages are much defaced. The language is fairly correct Sanskrit. The rules of sandhi are frequently neglected or misapplied, so that we find, *e.g.*, *charamāṇaivam* for *charamāṇa evam*; *evam uktāyushmām Śāradvatīputtrāyushmantam*, etc. *R* is occasionally used as a hiatus-consonant, *e.g.*, *mana-r-eva*; *śūnyā-r-ātmanā*; cf. also *asmai-r-Mārakarmāṇi* 104a3, where we are reminded of the insertion of *r* before consonants in heavy syllables in Saka. A similar remark applies to the occasional interchange of *ē* and *ai*, *e.g.*, in *yē chētarhi* 97a8; *subhā-shilēshā* 97b2; *tai* for *tē* 98a2, and to *u* for *t* in *aparimittā* 109a1. With regard to orthography we may note the consistent writings *ttr* and *kk*, and that *rv* occurs as *rvb*; *e.g.*, *tattva*, *chakkra*, *sarva*. The anusvāra is occasionally omitted, *e.g.*, in *samatā* 97b1, *tva* 97b3, *ēvarūpāṇi* 104a6, etc. On the other hand it is often inserted before a nasal, *e.g.*, in the frequent *saṃmyak*. As in Saka a final anusvāra is equivalent to *n*, cf. *āyushmām*, *saṃskārām*, etc., and, because it often represents a final *m*, we inversely find forms as *pāpimām* 104b9. Also the visarga is frequently omitted, and, on the other hand, often used as a sign of interpolation, in which case I shall transliterate :, *e.g.*, in *āha:* 97b6, etc.; cf. also *astidṛṣṭiḥ nāsti-dṛṣṭiḥ skandhadṛṣṭiḥ . . . pratītyasamutpādadṛṣṭiḥ prahāṇāya* 110a5, where there is some uncertainty about the proper transliteration, because the nominative is often used instead of the base in similar enumerations. Elsewhere a single dot, usually above the line, is, very irregularly, used as a sign of punctuation. The genders are occasionally confounded; thus *vajrōpamaṃ chittōtpādo* 109a7, *yāvanti: satvā nairayikā vā tiryagyōnikā vā yamalōkikāni vā* 109a3, where it would be possible to think of the influence of Saka, but also, at least in the latter case, of Ardhamāgadhi. There are not a few Prākritisms, such as *ēlēbhīḥ* 97a6, *śaṣṭrēbhīr* 109a6, *araṇāvihārīṇām* 97b3, *śraddadhanti* 98b6, etc. The feminine form in *-āyā* is used as an instrumental in several cases, *e.g.*,

¹ [The work was in its second proof when Norway was invaded early in 1940 and the author could not return the manuscript and corrected proofs. The present work has, therefore, not had the advantage of the author's revision: only typographical errors having been corrected in the last proof—K. N. D.]

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to draw attention to all his mistakes, but we may notice forms such as *dāsyāmau* for *dāsyāmō*, *śaryyāsana* for *śaryyāsana*, *ōvadatti* for *avavadati*, *pai* for *patti*, etc., because they remind us of similar features in Khotanese Saka. For the history of the text it may also be of interest to note the apparent use of the instrumental for the locative plural in *anantāparyantaiḥ lōkadhātubhi* 764 (?) a6, if we bear in mind that the two forms were not distinguished in Ardhamāgadhī.

FRAGMENTS OF THE ASHṬĀDAŚASĀHASRIKĀ PRAJÑĀPĀRAMITĀ.

I soon found out that the three first manuscripts contain fragments of one and the same text, some version of the Prajñāpāramitā. The case is evidently different with the fourth manuscript, which I shall therefore deal with separately later on.

For a review of the various Prajñāpāramitās it will be sufficient to consult Max Walleser, *Prajñāpāramitā die Vollkommenheit der Erkenntnis nach indischen, tibetischen und chinesischen Quellen*. Göttingen, Leipzig 1914 (Quellen der Religionsgeschichte. B. 6, Gruppe 8), and Nalinaksha Dutt, *Aspects of Mahāyāna Buddhism and its relation to Hīnayāna*, London 1930 (Calcutta Oriental Series No. 23), pp. 323 ff. In connection with the Central Asian fragments here published we are only concerned with five texts, viz., **A** The Ashtasāhasrikā, **D** The Daśasāhasrikā, **Ad** The Ashṭādaśasāhasrikā, **P** The Pañchaviṃśatisāhasrikā, and **Ś** The Śatasāhasrikā. **A** was published in Sanskrit by Rājendralāla Mitra in the *Bibliotheca Indica*, Calcutta 1888; the beginning of the Sanskrit text of **P** by Nalinaksha Dutt in the *Calcutta Oriental Series* No. 28, London 1934, and the beginning of **Ś**, in Sanskrit and Tibetan, by Pratapachandra Ghosha in the *Bibliotheca Indica*, Calcutta 1902 ff., 1888 ff., respectively. The other Prajñāpāramitās were hitherto only known from Chinese and Tibetan translations. Fragments of an unidentified Prajñāpāramitā were, finally, published from Central Asian manuscripts by Pandit B. B. Bidyabinod in the *Memoirs of the Archaeological Survey of India*, No. 32, Calcutta, 1927.

We have no other means of judging about the absolute and relative date of these texts than the Chinese translations, the Tibetan versions being throughout later, dating from about the 8th-9th centuries A.D. And here we are at once met with one difficulty, because Sinologists tell us that the Chinese originally gave the title Daśasāhasrikā to the Ashta. I have no qualifications for judging about this question, but if the statement is right, it would be a likely inference that **D** was already existing when **A** was first translated into Chinese.

According to Bunyō Nanjio's Catalogue the dates of the different translations are as follows:—

A, by Hiuen-tsang, 659 A.D.

D, by Cī-leu-ciā-chān, 179 A.D.; by Cī-chien of the Wu Dynasty (222—280 A.D.); by Dharmapriya and others, 382 A.D.; by Kumārajīva, 408 A.D.; by Hiuen-tsang, 645 A.D.; by Shī-hu, 980—1000 A.D. As already stated some of these are probably renderings of **A**.

Ad, by Hiuen-tsang, 659 A.D.

P, by Dharmaraksha, 286 A.D.; by Wu-lo-chā (of Khotan) and others, 291 A.D.; by Kumārajīva, 403 A.D.; and by Hiuen-tsang, 645 A.D.

Ś, by Hiuen-tsang, 645 A.D.

From this state of things we can draw the inference that a Prajñāpāramitā text was in existence in the 2nd century A.D., and that it was translated into Chinese under the title Daśasāhasrikā, but was, as already indicated, in reality the Ashṭa, whenceforth both **A** and **D** probably existed at that date. Now **A** and **D** are not, as we shall see later on, two recensions of one and the same text, but, to a certain extent, different independent works, and the original text from which both are derived must consequently be considerably older than the last quarter of the second century A.D., but it would be risky to make any guess at its actual age.

With regard to **D**, I can only judge from the Tibetan translation, which shows that its arrangement differs to some extent from that of the other Prajñāpāramitās. I shall make some remarks on this difference later on, and in this place only deal with the other texts, quoting **A**, **P** and **Ś** from the published Sanskrit texts and **Ad** from the Oslo copy of the Kanjur. In comparing the figures we must bear in mind that roughly 2½—3 folios of **Ad** correspond to one page in **P** and **Ś**, and that the numerous abbreviations of **P** have reduced the size with more than one half.

It is quite clear that these Prajñāpāramitās are all built up in the same way, though **A** is, especially in the beginning, much shorter than the other versions.

All these Prajñāpāramitās begin with an account of how the Buddha dwelt in Rājagṛīha surrounded by numerous monks, the number being given as *ardha-trayōdaśa śatāni* in **A** and as *pañcamātrāṇi sahasrāṇi* in the other versions, all, with the exception of Ānanda, being arhats, etc. Here the statement about the situation ends in **A**, while **Ad**, **P** and **Ś** go on to mention nuns, male and female lay worshippers and Bōdhisattvas, with ever increasing fulness. They further describe how the Buddha sits down in *samādhi*, regards the universe, smiles, emits rays which penetrate everywhere, and performs various wonders, happenings which are described in increasing detail down to 16b2 in **Ad**, 17.21 in **P**, 55.18 in **Ś**. Then follow, in these texts, lengthy expositions in which the Buddha explains to Śāriputra how a Bōdhisattva should apply himself to the Prajñāpāramitā, down to **Ad** 89a, **P** 98.5, **Ś** 323.2. Of all this there are no traces in **A**, which goes on to state, p. 3.17, how the Buddha asks Subhūti to consider how the Bōdhisattvas arrive at Prajñāpāramitā, cf. **Ad** 89a, **P** 98.6, **Ś** 324.1. Then, **A** 3.21 ff; Śāriputra wonders whether Subhūti will answer through his own insight or through that of the Buddha. Subhūti reads his mind and answers that it is all due to the Buddha, and then goes on to comply with the Buddha's request. **Ad**, **P** and **Ś** agree, but are much fuller and more prolix, and henceforth it is possible to identify, step by step, the various passages of **A** in the very enlarged expositions of the rest. Also **A** gradually becomes more detailed, and its three last chapters, the Sadāprarudita-, the Dharmōdgata-, and

the Parindanāparivartas, are to all practical purposes identical with the final parivartas of **Ad**.

The agreement between **Ad**, **P** and **S** is, on the whole, remarkable, and they can safely be characterised as different enlargements of one and the same original, and this common source must, in its turn, go back to **A**. It is often comparatively easy to see how and why the text has been enlarged. Thus **A** 17 contains statements about the *kalyāṇamītras*. This has led to a long exposition about *pāpamītras*, which is also found in **D**, in **Ad**, **P** and **S**. **A** 15.4, **Ad** 148a3, **P** 147.6, **S** 842.18 Bhagavān explains to Śāriputra that the dharmas exist so that they do not exist: *yathā na saṁvidyantē tathā saṁvidyantē*, and that they are therefore called *avidyā*. In **Ad**, **P** and **S** Śāriputra then asks for fuller information, and a long exposition follows of which one passage may be quoted. **Ad** gives *rūpaṁ Śāradvatīputra na saṁvidyate adhyātmasūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya. evaṁ vēdanā saṁjñā saṁskārā vijñānam na saṁvidyate adhyātmasūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya*, etc. **P** 147.9 ff. reads *rūpaṁ Śāradvatīputra na saṁvidyate adhyātmasūnyatām upādāya bahirdhāsūnyatām upādāya adhyātmabahirdhāsūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya. vēdanā saṁjñā saṁskārā vijñānam Śāradvatīputra na saṁvidyate adhyātmasūnyatām upādāya bahirdhāsūnyatām upādāya adhyātmabahirdhāsūnyatām upādāya*, etc.; **S** finally has, 842.21 ff., *rūpaṁ na saṁvidyate-dhyātmasūnyatām upādāya bahirdhāsūnyatām upādāya adhyātmabahirdhāsūnyatām upādāya sūnyatāsūnyatām upādāya mahāsūnyatām upādāya paramārthasūnyatām upādāya saṁskṛitasūnyatām upādāya atyantasūnyatām upādāya anavarāgraśūnyatām upādāya anavakāraśūnyatām upādāya prakṛtiśūnyatām upādāya sarvadharmaśūnyatām upādāya svalakṣaṇaśūnyatām upādāya anupalambhaśūnyatām upādāya abhāvasūnyatām upādāya svabhāvasūnyatām upādāya abhāvasvabhāvasūnyatām upādāya*, with exactly parallel explanations concerning the remaining terms: *vēdanā*, *saṁjñā*, *saṁskārā*, *vijñānam*, with further additions down to 864.19. It is evident that the compilers of the enlarged treatises are not content with general terms, such as *dharma*, *sūnyatā*, but wish to give them in full, with detailed applications. And it can hardly be doubted that this was done at the hand of definitions and lists such as those which we know from the Mahāvūtpatti.

It might, of course, theoretically be maintained that the fullest text, the **S**, is the original and the other ones abridgements, as held by the Nepalese school. It seems to me, however, that Nalinaksha Dutt, in the work mentioned above, has given convincing proofs against this assumption. And, so far as I can see, there are other strong reasons in favour of the view held by Tibetan Buddhists, that the oldest Pāramitā is **A**. Not only the fact that we know that it existed as early as the second century, but also the consideration that we can easily understand how later compilers came to enlarge the text, in order to acquire merit. Moreover we can, in the case of **Ad**, definitely prove that this text has been enlarged in the course of time. Finally, the inner reasons adduced by Nalinaksha Dutt from the non-mentioning of the bhūmis in **A**, carry considerable weight.

We may now turn our attention to **D**. A priori one might be inclined to assume that it is an intermediate link between **A** on the one hand and the larger compilations on the other. So far as we can judge from the Tibetan translation, such cannot, however, be the case. The opening passage is the same as in the other texts, fuller than in **A**, but shorter than in **Ad**, **P** and **Ś**. Then comes a short account of the wonders performed by the Buddha, numerous rays emerging from the rōmakūpas, whereafter Śāradvatīputra questions the Buddha about the Prajñāpāramitā. We here get a long series of questions with following explanations about various terms, usually in close agreement with the Mahāvvyutpatti, down to the end of the first parivarta, the Nidānaparivarta, on fol. 18. Then follows the second, the Sarvadharmaparivarta, down to 29b2, with similar explanations of terms such as *daśa tathāgatabalāni*, *chatvāri vaiśāradyāni*, *daśa pratisamvidah*, the *buddhadharmāḥ*, *sarvajñatā*, etc. Śāradvatīputra is further informed about the attitude of the Bōdhisattvas towards all dharmas, with further explanations of various terms such as *kuśalā dharmāḥ*, *akuśalā dharmāḥ*, etc. Also the third, the *Abhinivēśaparivarta* is of a similar kind.

Most of the explanations given in these chapters are also found in the longer Parjñāpāramitās, but in various places, incorporated into the continuous text. We get the impression that the compiler of **D** has aimed at a rather full enumeration of Buddhist terms, with explanations of their meanings, as a preparation to the real Prajñāpāramitā, while the other ones have preferred to give such explanations when they are wanted in the text.

After the third parivarta **D** begins to agree more closely with the other Pāramitās, **Ad** 42b4 ff., **P** 43.14 ff., **Ś** 136.5. The interlocutor, however, for a long time remains Śāradvatīputra, while the other texts: **Ad** 89a, **P** 98.6, **Ś** 324.1, cf. **A** 3.17, subsequently introduce Subhūti. The arrangement is sometimes different, the sequence of passages being occasionally another one in **D**. The verbal agreement is, however, usually striking, though of course especially **P** and **Ś** are much more detailed than **D**, the latter being, however, occasionally fuller than **P** and approaching **Ś**.

This state of things shows that **D** is not intermediate between **A** and the longer texts, but a different treatise, apparently based on **A**, or an older recension of **A**, but with an independent arrangement. **Ad**, **P** and **Ś**, on the other hand, seem to be derived from a later recension of **A**, where much of the additional matter of **D** has been worked into the text. Sinologists will perhaps be able to give further explanations about these problems. Only a careful comparison of the different Chinese translations of **A** and **D** and a fuller comparative analysis of **A**, **Ad**, **P** and **Ś**, which would probably take years, can give us a full understanding of the relationship existing between the different Prajñāpāramitās.

For my present aim, an edition of the Central Asian folios, this problem is not, however, essential. What we shall have to find out is, in the first place, to which Pāramitā they belong, and, as already remarked, I shall first only consider the three first manuscripts mentioned above.

Now we have already seen that there is a colophon in fol. 110a1: *aupamyapārivarttō nāmnaikādaśamaḥ samāptah*, and that a chapter evidently ends with the

last line of fol. 152. An examination of **A** and **D** shows that the Aupamyaparivarta does not correspond to the eleventh chapter of either. In **Ad**, on the other hand, the end of the eleventh parivarta is a faithful rendering of our folios 100—110a1. We are therefore led to the conclusion that our folios belong to the Ashṭādaśasāhasrikā, and this inference is at once confirmed when we find that fol. 152 corresponds to the final portion of **Ad** parivarta 25, the second Śakra-parivarta. And a closer analysis brings out the fact that all the folios representing the three manuscripts mentioned above are found in exactly corresponding places in **Ad**. The two leaves representing the fourth manuscript, on the other hand, bear so high numbers that they cannot belong to **Ad**, which cannot have comprised more than 400—500 Sanskrit folios of that size. The correspondence between our folios and **Ad** is throughout so close that there cannot be any doubt about the identity of the two texts. There are, however, differences.

The colophon of the 11th parivarta in **Ad** is *Khrel-yod-paḥi leḥu*, Sanskrit *Apatrāpyaparivarta*, and not *Aupamyaparivarta*. The letters in fol. 110a1 are, it is true, rather defaced, but the reading seems to be certain. One of these two titles seems to be due to a later corruption or change, but it is hardly possible to decide with certainty which. The title *aupamyā* would find its explanation in the discussion about the *vajrōpama chittōtpāda* contained in the chapter, but can also be a corruption of *auttāpya*, Pali *ottappa*, and, on the other hand, an old *aupamyā* can have been misread as *auttāpya* in the text translated into Tibetan. It is, however, also possible that there are different recensions with different titles.

In other cases where the two versions differ, on the other hand, it is evident that the Tibetan translation represents a later, enlarged, text. Thus the passage quoted above p. 5 is continued as follows on fol. 98a11 ff.: *ēvaṃ smṛityupa-sthānāni nā saṃvidyantē. pēyālam. yāvad ashṭādaśāvēdanikā buddhadharmā na saṃvidyantē adhyātmasūnyatām upādāya. yāvad abhāvasvabhāvasūnyatām upādāya.* The corresponding Tibetan text renders *dhātuvāyatana pratītyasamutpādapāramitāḥ na saṃvidyantē atyantaśūnyatām upādāya. yāvad abhāvasvabhāvasūnyatām upādāya. saptaśatāśad bōdhīpakṣhikā dharmā na saṃvidyantē atyantaśūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya. yāvad ashṭādaśāvēṇikā buddhadharmā na saṃvidyantē atyantaśūnyatām upādāya. yāvad abhāvasvabhāvasūnyatām upādāya.* It will be seen that the Tibetan version contains enlargements of exactly the same kind as we have already found in **P** and **Ś**, and we can safely draw the inference that **Ad** has been gradually enlarged in the period between the text of our Sanskrit leaves and the Tibetan translation, a result which is not devoid of interest for our valuation of other Tibetan translations where no Sanskrit text is available.

The folios representing our three manuscripts have thus brought to light portions of a Sanskrit text which was believed to be irreparably lost. As a matter of fact, however, fragments of this very Prajñāpāramitā have been published long ago, but have failed to be recognized. The incomplete leaves edited by Bidyabinod in these Memoirs Vol. 32 can be shown to belong to **Ad**. The missing

half of Plate III, Fig. 1, 1.10 contained the final portion of the last word of a chapter which corresponds to the fifteenth parivarta of **Ad**, the *Samādhiparivarta*, and Plate IV, Fig. 4, 1.10 contains a colophon, which cannot be made out. The preceding chapter, however, corresponds to **Ad** 18 *theg-pa chen-po/ā saṅs-par lbyun- ba bstan-pa/hi lehu*, i.e., *Mahāyānaviśuddhyupadēśa*, but the existing aksharas cannot be reconciled with any such name. Also in the case of these fragments we can accordingly trace a certain discrepancy with the Tibetan translation. Moreover, we there find the same kind of enlargements as those mentioned above.

In order to illustrate the relationship between the Tibetan **Ad** and the Sanskrit text represented by Bidyabinod's manuscript as restored by me according to principles mentioned below, I shall here give a Sanskrit translation of the Tibetan text corresponding to I. 7-2, b10—I. 3-4 a 10, italicizing those words which also occur in the manuscript text, without parentheses if they are actually found in the fragments and within parentheses if they have been restored by me :

(*Tatra ka*)*tamā prakṛtiśūnyatā ? Yā sarvadharmānām prakṛtiḥ saṃskṛitānām (vāsaṃskṛitānām vā), sā na śrāvakaiḥ kṛitā na pratyēkabuddhaiḥ kṛitā na bōdhisattvaiḥ kṛitā na tathāgatair arhadbhiḥ samyaksambuddhaiḥ kṛitā, (sā prakṛtiḥ prakṛityā śūnyākūṭasthāvināśatām upādāya.) Tat kasmād dhētōḥ ? Prakṛitir asyā ēśhā. (Iyam uchyatē prakṛtiśūnyatā. Tatra) katamā sarvadharmāśūnyatā ? Sarvadharmā uchyā(nte : Rūpam vēdanā saṃjñā saṃskārāḥ vijñānam, chakṣuḥ śrōtram ghrāṇam jīhvā kāyaḥ manas, rūpam śabdaḥ gandhaḥ rasaḥ sparśaḥ dharmāḥ, chakṣuḥ) vijñānam śrōtravijñānam ghrāṇavijñānam jīhvāvijñānam kāyavijñānam manōvijñānam, (chakṣuḥsaṃsparśaḥ) śrōtraghrāṇajīhvākāyamanasasāṃsparśaḥ, chakṣuḥsaṃsparśapratyayā vēdanā śrōtrasaṃsparśapratyayā vēdanā ghrāṇajīhvākāya¹(manasasāṃsparśapratyayā vēdanā, rūpiṇō dharmāḥ arūpiṇō dharmāḥ, saṃskṛitadharmāḥ asaṃskṛitadharmāḥ. Imē uchyantē) sarvadharmāḥ. Tatra - sarvadharmāḥ sarvadharmēbhiḥ śūnyā akūṭa(sthāvināśatām upādāya. Tat kasmād dhētōḥ ? Prakṛitir ēśhām ēśhā. Iyam uchyatē sarvadharmāśūnyatā. Tatra katamā svalakṣhaṇaśūnyatā ?) Rūpyalakṣhaṇaṁ rūpaṁ, anubhava(lakṣhaṇā vēdanā, udgrahaṇalakṣhaṇā, saṃjñā, abhisāṃskāralakṣhaṇāḥ saṃskārāḥ, vijñānalakṣhaṇam vijñānam. Yach cha saṃskṛitā)nām dharmānām lakṣhaṇam yach chāsaṃskṛitā(nām dharmānām lakṣhaṇam sarvē ētē dharmāḥ svasvalakṣhaṇēna śūnyā akūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ ? Prakṛitir ēśhām ēśhā. Tatra ka)tamānupalambhaśūnyatā ? Yē dharmā atītā(nāgatapratyutpannās tēśhām anupalambhaḥ. Atītā anāgate nōpalabhyantē, anāgatās chātītē nōpalabhyantē, pratyutpannās chātītē chānāgatē cha nōpalabhyantē. Anupalambho=nupalambhēna śūnyaḥ akūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ ? Prakṛitir asyaishā. Iyam uchyatē=nupalambhaśūnyatā. Tatra ka)tamābhāvaśūnyatā ? Yatra bhāvō nō(palabhyatē. Abhāvō-bhāvēna śūnyō-kūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ ? Prakṛitir asyaishā. Iyam uchyatē=abhāvaśūnyatā. Tatra katamā svabhāvaśūnyatā ? Yatra svabhāvō nōpalabhyatē. Svabhāvaḥ svabhāvēna śūnyō-*

¹ There was no room for these unitalicized words in the manuscript, wherefore I have restored *yāvan* instead.

kūṭasthāvināśatām upādāya. Tat kasmād dhētōh ? Prakṛitir asyaishā. *Iyam uchyatē svabhāvaśūnyatā. Tatra katamābhāvasvabhāvaśūnyatā ? Nāsti sām-yōgikasya dharmasya svabhāvaḥ pratītyasamutpannatvāt sarvadharmāṇām. Sam-yōgaḥ samyōgēna śūnyo=kūṭasthāvināśatām upādāya. Tat kasmād dhētōh ? Prakṛitir asyaishā. Iyam uchyatē=abhāvasvabhāvaśūnyatā. Punar aparaṁ Subhūtē abhāvasvabhāvaśūnyatōchyatē. Bhā)vō bhāvēna śūnyaḥ, abhāvō=abhāvēna śūnyaḥ, svabhāvaḥ sva(bhāvēna śūnyaḥ, parabhāvaḥ parabhāvēna śūnyaḥ. Tatra katamō bhāvaḥ ? Bhāva uchyatē pañcha skandhāḥ. Tatra pañcha ska)ndhā nōpalabhyantē ajātatvād. Evaṁ bhāvō bhāvēna śūnyaḥ. Katha¹(m abhāvō=abhāvēna śūnyaḥ ? Abhāva uchyatē asaṁskṛitām. Tatra asaṁskṛitām asaṁskṛitēna śūnyam. E)vaṁ abhāvaḥ abhāvēna śūnyaḥ. Kathaṁ svabhāvaḥ svabhāvēna śūnyaḥ ? Svabhāva uchyatē prakṛitir aviparītā. Tatra yā śūnyatā sā na jñānēna kṛitā na dar-śanēna kṛitā. Iyam uchyatē=abhāvasvabhāvaśūnyatā.² Tatra katamā para)bhā-vaśūnyatā ? Yōtpādāya vā tathāgatām anutpādāya vā³ dharmasthititā dharmatā dharmadhātuh dharmaniyāmatā tathatā) avitathatā (ananyatathatā) bhūlakōṭir iti sā yaivam⁴ parēna śūnyā (sthītītā, *iyam uchyatē parabhāvaśūnyatā.**

It will be seen that the Tibetan version is considerably fuller than what we can make out from the Sanskrit fragments. And it has evidently been enlarged in just the same way as we have found to be the case above. The attempt has been made to give fuller statements about each member of the various groups, with an approach at complete parallelism, and in most such cases the Tibetan **Ad** will be found to agree with **P** and **S**.

It seems to be possible to arrive at further results especially from an analysis of the passage dealing with *abhāvasvabhāvaśūnyatā*, and there I have therefore added notes about the variants found in **D** fols. 17-18, which deal with the different *śūnyatās* and mainly agree with the reconstructed Sanskrit text where it differs from Tib. **Ad**, **P** and **S**.

Ms and **D** explain the term in a perfectly consistent way, in agreement with the preceding explanations. The other texts everywhere have additions. Then they go on to make remarks to the effect that *bhāva*, *abhāva*, *svabhāva* and *parabhāva* are *śūnya*. The Tibetan **Ad** has understood this as a new explanation of *abhāvasvabhāvaśūnyatā*: *punar aparaṁ Subhūtē abhāvasvabhāvaśūnyatōchyatē*, which is in thorough disagreement with the usual procedure. **P** and **S**, on the other hand, have been lead to omit the explanations of *abhāva*- and *svabhāvaśūnyatā* in their proper places, inserting them after *abhāvasvabhāvaśūnyatā*. **S** retains the words *punar aparaṁ Subhūtē*, without the addition *abhāvasvabhāvaśūnyatōchyatē*, which may point to a certain dependency on Tib. **Ad**.

¹ The remaining traces of letters in the **Ms**. are much defaced ; *ndhā* cannot be read with certainty ; instead of *nōpalabhyantē* we seem to have *bhāvēna śūnya* ; *ajātatvād* is quite illegible and *evaṁ* uncertain ; instead of *katha-* we have *kata-*, which may be a miswriting or point to *katamē-bhāva* ; *Katham*. **D** has *bhāva uchyatē pañcha skandhā tad-yathā rūpaṁ vedaṇā saṁjñā saṁskārā vijñānaṁ. Tatra bhāvō bhāvēna śūnyaḥ.*

² The non italicized words do not fit in with the length of the lines of the **Ms**. I have accepted the reading of **D** : *yā sarvadharmāṇām śūnyatā sā na jñānēna kṛitā na darśanēna kṛitā na kēśachit kṛitā* and further *evaṁ svabhāvaḥ svabhāvēna śūnyaḥ* instead of **D** *sa svabhāvaḥ svabhāvēna śūnya ity uchyatē.*

³ **Ms**. must have read *vā dharmāṇām dharmasthititā* with **D**.

⁴ Instead of *sā yaivam*, **Ms**. and **D** have *yā chēmāḥam dharmāṇām.*

In the explanation of *parabhāvaśūnyatā* there are also divergencies. Tib. **Ad** agrees with **Ms** and **D** in reading *yōtpādāya vā . . anutpādāya vā*, while **P** and **S** have *utpādāt, anutpādāt*, respectively. Then follows *dharmāṇām* in **D**, and this must also have stood in **Ms**, because else the line would be too short. It is missing in Tib. **Ad**; **P** has *sthāvaishā dharmāṇām* and **S** *sthāvaishā* without *dharmāṇām*. After *bhūtakōṭir* **Ms** and **D** have *yā chēmēshām dharmāṇām parēṇa śūnyā sthitā*, the Tibetan **Ad** *sā yaivam parēṇa śūnyā sthitā*, **P** *tasyā yā tayā śūnyatā*, and **S** *yaishām dharmāṇām parēṇa śūnyatā*.

In all such cases the reading of the Sanskrit folios clearly makes the impression of being more logical and apparently more original, and it is of interest to note that it is supported by **D**.

A consideration of another passage leads to the same result. Bidyabinod's Plate III, Fig. 4, ll. 9 ff. give an account of the eleven *jñānas*. Only the names of the three last ones are preserved, viz., *saṃvṛtījñānam*, [*parachitta-jñānam*, *yathōktam jñānam*], **D** fol. 6 has *parachittajñānam saṃvṛtījñānam* as Nos. 3 and 4 of the enumeration, while in the Mahāvvyutpatti 57 *parachittajñānam* is the second and *saṃvṛtījñānam* the fourth of ten *jñānas*. Instead of *parachittajñāna* Tib. **Ad** has *pariprichchājñānam* (*yōns-su-hdris-pa śes-pa*), **P** *parijaya-jñānam* and **S** *parichayajñānam*. The reading of the Mahāvvyutpatti is strongly in favour of *parachittajñāna*, and an examination of the explanations given of the terms *saṃvṛtījñāna* and *parachitta-*, *pariprichchā-*, *parijaya-*, *parichayajñānam* makes it certain that this is the original reading. **D** 11b3 has *tatra katamā parachittajñānam ? Yat parasattvānām parapudgalānām chētasavā chittē chaitasikēshu dharmēshv avichikitsitāṃ jñānam, idam uchyatē parachittajñānam. Tatra katamā saṃvṛtījñānam ? Yat pratipajjñānam, idam uchyatē saṃvṛtījñānam*. These explanations seem to be absolutely logical and intelligible.

If we turn to the other versions, we find a different state of things. **D**'s explanation of *parachittajñānam* is applied to *saṃvṛtījñānam* in Tib. **Ad**, **P** and **S** (*yat parasattvānām parapudgalānām chētasava chētōjñānam*). Tib. **Ad** explains *pariprichchājñāna* as *pratipajjñānam paryādānajñānam cha* (*lam śes-pa dan yōns-su, zad-pa śes-pa dan*), **P** *parijayajñāna* as *yat pratipatparijaya-jñānam* and **S** *parichayajñāna* as *pratipakshajñāna*. There can hardly be any doubt that the transposition of *parachittajñāna* and *saṃvṛtījñāna*, so that the latter came before the former, has led to confusion, and it was necessary to change *parachittajñāna* in order to arrive at some correspondence between term and explanation. In Bidyabinod's fragments the only remains of the explanations of the two words are *pudgalānām chētasava chittai chaitasikēshu dha*, i.e., the greater portion of **D**'s explanation of *parachittajñāna*. Now the inversion of the terms into the succession *saṃvṛtījñānam parachittajñānam* is also found in our text, and it is possible that there was the same ensuing confusion of the explanations as in the other texts. The retention of the word *parachittajñāna*, however, would be calculated to prevent this confusion, and I have therefore restored the missing portion in accordance with **D**, giving the explanation of *saṃvṛtījñāna* after that of *parachittajñāna*.

In such cases it can hardly be doubted that the Central Asian folios represent a more original version than the Tibetan **Ad**. And the same state of things can also be traced elsewhere, e.g., in our folio, 102a1, where there is no room for the *na* before *rūpaśūnyatayā* which is found in Tib. **Ad**, **P** and **Ś**, but not in **D**.

We should not, however, be justified in drawing the inference that Tib. **Ad** is simply an enlargement of the Central Asian text. The colophons seem to have differed; the name Śāradvatīputra of the Central Asian **Ad**, **P** and **Ś** occurs as Śāriputra, as in **A** and **D**; there are several instances of a different wording, e.g., fol. 97b4 *ēvaṃ smṛityupasthānēṣhu śikṣitavyaṃ yāvad āryāṣṭāṅgamārgē daśusu tathāgatabalēṣhu pēyālaṃ yāvad aṣṭādaśasv āvēdanikēṣhu buddhadharmēṣhu śikṣitavyaṃ iti* occurs as *ēvaṃ saptaśatāśadbōdhipakṣikadharmēṣhu śikṣitavyaṃ yāvad aṣṭādaśasv āvēnikēṣhu buddhadharmēṣhu śikṣitavyaṃ*, and similarly *bōdhipakṣikā dharmāḥ* for *smṛityupasthānāni* 98a2, before which Tib. **Ad** further omits the sentence *ēvaṃ kāmādhātum rūpadhātum ārūpyadhātum nōpalabhatē atyantaviśuddhitām upādāya*, etc.

It seems to me that it is most in accordance with this state of things to assume that the Central Asian **Ad** represents a slightly different text, so that we can also here speak of two recensions of the same text, one current in Eastern Turkestan, and the other represented by the Tibetan translation.

The details drawn attention to above make us inclined to consider the former as the more original one, being apparently based on an enlarged recension of **A**, in which much of the additions found in **D** has been worked into the context, and more free from misunderstandings than the Tibetan **Ad**, **P** and **Ś**. Also within the Central Asian recension we can trace a certain development. Thus it is worthy of notice that the latest fragment, our fol. 209, presents an almost correct Sanskrit, while the other ones have many Prākritisms. It is tempting to draw the inference that the original on which this recension is based was still more Prākritic and not inconsiderably older than our fragments, of which the most ancient ones are those published by Bidyabinod, who dates them before 580 A.D.

Fol. 209 also differs from the remaining leaves in using the term *āvēnika* and not *āvēdanika* about the eighteen characteristic *buddhadharmas*. *Āvēdanika* is evidently a Sanskritization of Ardhamāgadhī *āvēṇiya*, analyzed as *āvēṇiya* < *āvēdanika*, cf. e.g., *dēdharma* for *dēyadharmā*, while *āvēnika* is based on a different analysis, which was apparently commonly accepted.

The Sanskrit fragments of **Ad** are, as will be seen from the preceding remarks, of considerable interest for our understanding of the history of the Prajñāpāramitā literature. When compared with other versions, they seem to make it probable that the oldest text was, indeed, **A**, perhaps in an older form than that represented by Rajendralal's edition. At an early date, probably not later than the second century, the text was recast and enlarged with a series of explanations of Buddhist terms, etc., as we find it in **D**. Then these additions were rearranged and worked into the context, the result being a Prajñāpāramitā which was further extended by the compilers of **Ad**, **P** and **Ś**. With regard to **Ad**,

our folios enable us to follow the development of the text from say the beginning of the sixth and down to the ninth century.

In such circumstances I have thought that it would be desirable to give as complete a picture of the Central Asian **Ad** as possible. I have therefore asked Rao Bahadur K. N. Dikshit, the Director General of Archaeology in India, if he would allow me to republish the fragments edited by Bidyabinod, filling up the missing portions by the help of the Tibetan **Ad**, and he has been good enough to accede to my request. The minor fragments of the same manuscript—there were altogether 48 leaves—I have not of course been able to utilize.

The simplest way of supplying the lost parts of Bidyabinod's leaves would be to translate the corresponding passages of the Tibetan **Ad**. The preceding remarks will, however, have shown that the result would be a text that has never existed, a mechanical putting together of two different recensions. To judge from Bidyabinod's remarks and plates the manuscript must have measured $9\frac{1}{4}'' \times 33''$, with 14 lines on each side of the leaves and 60 aksharas to the line. This gives us an estimate of the extent of the lost portion, and in my restoration I have not ventured to exceed that limit. In most cases the Tibetan **Ad**, **P** and **S** make it easy to restore the text with almost absolute certainty, but sometimes it must remain doubtful. In my edition of these and the new folios I have put defaced passages within brackets and used brackets with an asterisk when the leaves are damaged or where the text has been restored from the Tibetan version. Some few corrections have been added within parentheses. I have everywhere added, at the beginning of each leaf, references to the Tibetan text and, so far as possible, to **A**, **P** and **S**. Bidyabinod's leaves have been inserted in their proper place, between fols. 110 and 152.

When my manuscript was ready to be sent to the press, my friend Professor Helmer Smith of Upsala sent me a transcript of a fragment recovered by Sir Sven Hedin in Khotan. I soon found that it belongs to **Ad**, corresponding to the Tibetan folios 158a3—159b6, and at Professor Smith's request I reproduce his transcript between my folios 98 and 102, filling up the gaps in the same way as with the Bidyabinod folios. Also in the case of the Hedin leaf we can see that the text is shorter than that of Tib. **Ad**, but it would not lead to new results to show this in detail. Professor Smith's edition of the folio will be found in G. Montell, Sven Hedin's Archaeological Collections from Khotan II, Stockholm 1938.

The original is not at present accessible, and we do not therefore know the size of the fragment. Each side contained eight lines and each line 37—40 aksharas. My transcript differs in two or three unimportant details from Professor Smith's.

TEXTS.

Fol. 97, Ad 144b1—147a7, P 144.2—146.12, S 835.6—841.3 ; cf. A 13.10—14.18.

¹ samādhiḥ Araṇasaraṇasārvasamavasaraṇō nāma samādhiḥ Anilānikētaratir nāma samādhiḥ Tatthātasthūtanīschittō nāma samādhiḥ Kāyakalipramathanō nāma samādhiḥ [Vākkalividhvaṃsana]ḥgaganakalpō nāma samādhiḥ Akāśasaṃgavimuktanirupalēpō nāma samādhiḥ Imē tē hy āvusa Śāradvatīputtra samādhayō bōdhisatvānām mahāsatvānām yēshu khalu [samādhishu viharāmāṇō] ²bōdhisatvō mahāsatvō kshipram anuttarām saṃmyaksambōdhim abhisambōtsyati. Anyāni chāpramēyāṇy asaṃkhyēyāni samādhimukhāni dhāraṇimukhāni cha yattra śikṣhamāṇāḥ bōdhisatvā [mahāsatvāḥ] ³kshipram anuttarām saṃmyaksambōdhim abhisambuddhyanti. Athāyushmām Subhūtir āyushmantām Śāradvatīputtram ētaḍ avōchat Vyākṛitō batāyam āvusa Śāradvatīputtra bōdhisatvō mahāsatvō [vēditavyaḥ] ⁴pūrvbakair arhaddhiḥ saṃmyaksambuddhair anuttarāyām saṃmyaksambōdhau yēpy ētarhi daśasu dikṣhu Gaṃgānadīvālikāsamēshu lōkadhātushu tathāgatāḥ arhantaḥ saṃmyaksambuddhāḥ tiṣṭhanti [yāpaya*]⁵ntī tē=pi tathāgatās taṃ bōdhisatvaṃ mahāsatvaṃ idānīm vyākuryanti. yaḥ khalv imēshu samādhishu viharati na cha ka[ñchit samā]dhīm samanupaśyati na chaitēbhiḥ samādhi[bhir manyatē I]ḥmē punar bōdhisatvā asaṃāpannā ahaṃ punaḥ samāpannaḥ samāpadyāmi samāpatsyāmi cha. Sarvbē tē tasya khalu vi[tarkā na saṃvidyantē] na pravarttantē. Ēvaṃ uktāyu[shmām Śāradvatīpu*]⁶trāyushmantām Subhūtim ētaḍ avōchat Tat kiṃ punar āvusa Subhūtē[tattra sa]mādhishu sthitō bōdhisatvō mahāsatvaḥ vyākṛitō vēdi[tavyaḥ pūrvbakais tathāgatair yyē] chētarhi tiṣṭhanti daśasu dikṣhu Gaṃ[gānadīvā*]⁷likāsamēshu lōkadhātushu tathāgatās tiṣṭhanti yāpayanti. Āha : Nō ity āvusa Śāradvatīputtra tat kasmād dhētōr na hy āvusa [Śāradvatīputtra anyā prajñāpāramitā anyāḥ samādhi]r anyō bō*]⁸dhisatvō mahāsatvaḥ bōdhisatva ēva samādhiḥ samādhir ēva bōdhisatvaḥ bōdhisatvaś cha samādhiś cha prajñāpāramitā. Āha : Yady ā[vusa Subhūtē nānyaḥ samādhi]r anyō bōdhisatvaḥ sam[ādhir ēva bō*]⁹dhisatvaḥ bōdhisatva ēva samādhiḥ [yadi cha] samādhir yaś cha bōdhisatvas tau khalu prajñāpāramitā. taṃ na punaḥ [sarvbadharmasamatām samādhinā jānā]ti nāpi saṃjānāti. Āha : Anē[naivāvusa*]¹⁰Śāradvatīputtra paryāyēṇa bōdhisatvō mahāsatvaḥ tām sarvbadharmasamatā[m] tēna samādhinā na jānāti nāpi saṃjānāti. Tat kasmād dhētōr Āha : Avidyamānatvād ēva tasya bōdhisat[vasya tasya*]¹¹ cha samādhēs tasyāś cha prajñāpāramitāyāḥ na jānāti nāpi saṃjānāti. Atha bhagavān āyushmatē Subhūtayē sādhu karam adāsīt Sādhu sādhu Subhūtē : subhāshitēshā vāk [Yathāpi:]¹²tva mayā araṇāvihāriṇām śrāvakānām agratāyā nirdiṣṭaḥ tasya tē pratirūpō=yam upadēśaḥ ēvaṃ cha bōdhisatvēna mahāsatvēna prajñāpāramitāyām charatā śikṣhitavyām. ē[vaṃ dhyāna*]¹³pāramitāyām vīryapāramitāyām kṣāntipāramitāyām śīlapāramitāyām dānapāramitāyām śikṣhitavyām. ēvaṃ smṛityupasthānēshu śikṣhitavyām yāvad āryasṭāṃgamā[rgē daśa*]¹⁴su tathāgatabalēshu pēyālaṃ yāvad asṭādaśasv āvēdanikēshu buddhadharmēshu śikṣhitavyam iti. Athāyushmām Śāradvatīputtrō bhagavantam ētaḍ avōchat Ēvaṃ śi[kṣhamāṇō bhada*]¹⁵nta bhagavan bōdhisatvō

mahāsatvaḥ prajñāpāramitāyām śikṣhati. Bhagavān āha : Ēvaṁ śikṣamāṇaḥ Śāradvatīputtra bōdhisatvō mahāsatvaḥ prajñāpāramitāyām [śikṣati*] ¹⁰tach chānupalambhayōgēna ēvaṁ yāvad dānapāramitāyām śikṣhati pēyālam ēvaṁ śikṣamāṇaḥ smṛityupasthānēshu śikṣhati yāvad ēvaṁ śikṣamāṇō yāvad ashtāda[śasv āvēda*]¹¹nikēshu buddhadharmēshu śikṣhati tach chānupalambhayōgēnēti. Athāyushmām Śāradvatīputtrō bhagavantam ētad avōchat Ēvaṁ śikṣamāṇō bhadanta bhagavan bōdhisatvō mahāsatvaḥ prajñāpāramitāyām śikṣaty anupalambhayōgēnēti. Bhagavān āha : Ēvaṁ śikṣamāṇaḥ Śāradvatīputtra bōdhisatvō mahāsatvaḥ prajñāpāramitāyām śikṣaty anupalambhayōgēnēti. Āha : Kim bhadanta ¹²bhagavan nōpalabhatē. Bhagavān āha : Ātmānam nōpalabhatē satvaṁ nōpalabhatē yāvaj jānakapaśyakam nōpalabhatē atyantaviśuddhitām upādāya tathā skandhān nōpalabhatē [dhātū]¹³n nōpalabhatē hy āyatanāni nōpalabhatē atyantaviśuddhitām upādāya tathā avidyān nōpalabhatē yāvaj jarāmaraṇam nōpalabhatē atyantaviśuddhitām upādāya ēvaṁ.

Fol. 98, Ad 147a7—149b5, P 146.12—148.13, S 841.3—875.17 ; cf. A 14.19—15.16.

¹ duḥkham nōpalabhatē samudayaṁ nīrōdham mārgam nōpalabhatē atyantaviśuddhitām upādāya ēvaṁ kāmādhātum rūpadhātum ārūpyadhātum nōpalabhatē atyantaviśuddhitām upādāya ²tathā smṛityupasthānāni nōpalabhatē yāvad āryāśtāṅgam mārgam nōpalabhatē atyantaviśuddhitām upādāya tathā daśa tathāgatabalāni nōpalabhatē yāvad ashtādaśāvēdanikān ³buddhadharmān nōpalabhatē atyantaviśuddhitām upādāya shaṭ pāramitām nōpalabhatē atyantaviśuddhitām upādāya śrōtāpannam nōpalabhatē atyantaviśuddhitām upādāya [ēvaṁ] ⁴sakṛidāgāminam anāgāminam arhantaṁ nōpalabhatē atyantaviśuddhitām upādāya pratyēkabuddhan nōpalabhatē bōdhisatvan nōpalabhatē tathāgatan nōpalabhatē atyantaviśuddhi[tām upā]dāyēti. Athāyushmām (m cancelled) Śāradvatīputtrō bhagavantam ētad avōchat Kim asau bha[danta bhagavan viśuddhir Bha]gavān āha : Anutpādaḥ [sarvbadhar]māṇam ēvaṁ anirōdhō a[samklēś*] ⁵avyavadānam aprādurbhāvō anupalambhō anabhisaṁskāraḥ sarvbadharmāṇam ēshā sā viśuddhir iti. Āha : Ēvaṁ punar bhadanta bhagavan śikṣamāṇō bōdhisatvō [mahāsatvaḥ*] ⁷katamēshu dharmēshu śikṣitō bhavati Bhagavān āha : Ēvaṁ śikṣamāṇaḥ Śāradvatīputtra bōdhisatvō mahāsatvaḥ [na kvach]id dharmēshu śikṣito bhavati tat kasmād dhētōr na hy ētē Śāradva[tīpu*]⁸puttra dharmās tathā saṁvidyantē yathā hy ētē bālaprithagjanā hy abhinivishtāḥ Āha : Kathaṁ punar bhadanta bhagavann ētē dharmāḥ saṁvidyantē [yathā hy ētē] bālaprithagjanā hy abhinivī[śhtā i*]⁹ti. Bhagavān āha : Yathā na saṁvidyantē tathā [saṁ] vidyantē ēvaṁ asaṁvidyamānā hy uchyantē avidyā : Āha : [Kin tē bhadanta] bhaga[vann a]saṁvidyamānā uchyantē avidyā. Bhagav[a]¹⁰n āha : Rūpaṁ Śāradvatīputtra na saṁvidyate adhyātmaśūnyatām upādāya yāvad abhāvasvabhāva[śūnyatām upādāya ēvaṁ vēdanā saṁjñā saṁskārā] vijñānam na saṁvidyate [a*]¹¹adhyātma[śūnyatām upādāya yāvad abhāvasvabhāvaśūnyatām upādāya ēvaṁ smṛityupasthānāni na saṁvidyantē [pēyālam yāvad ashtādaśāvēdanikā buddhadharmā na saṁvi]-[dyantē*] ¹²adhyātmaśūnyatām upādāya yāvad abhāvasvabhāvaśūnyatām upādāya yatra bālaprithagjanā avidyāvasēna trishṇāśābhinivishtās tēbhir vbidyā kalpitā : avidyābhi[bhūtā*]¹³s tai (tē) chōbhayayōr antarayōḥ (antayōḥ) saktāḥ yadutōchchhē-

dasāśvatayōs tē cha na jānanti na paśyanti yē cha dharmā na samvidyantē tām dharmān kalpayanti kalpayitvā cha nāmarūpē=bhinivishṭāḥ [pēyā*] ¹³lam yāvad ashtādaśasv āvēdanikēshu buddhadharmēshv abhinivishṭāḥ ēva samānāḥ samvidyamānān dharmān parikalpayanti Tē cha na jānanti na paśyanti kim tē na jānanti na paśyanti [rūpam na] ¹⁴jānanti paśyanti ēvaṁ vēdanām samjñām saṁskārām vijñānam na jānanti na paśyanti pēyālam yāvad ashtādaśāvēdanikān buddhadharmān na jānanti na paśyanti yasmāch cha na jānanti na buddhyanti [bā*] ¹⁵laprithagjanā iti saṁkhyām gachchhanti Tē na niryānti kuttra na niryānti kāmādhātuvaiśvaryē tathā rūpadhātāv ārūpyadhātāu na niryānti śrāvakaḥ pratyēkabuddhadharmēshu na niryānti* ¹⁶bōdhisatvadharmēshu na niryānti sammyaksambuddhadharmēshu na niryānti Tē cha na śraddadhanti kim tē na śraddadhanti rūpam rūpaśūnyatām cha na śraddadhanti ēvaṁ vēdanām vēdanāśū[nyatām cha*] ¹⁷samjñām samjñāśūnyatām cha saṁskārām saṁskāraśūnyatām cha vijñānam vijñānaśūnyatām cha na śraddadhanti yāvad buddhadharmān buddhadharmān [!] na śraddadhanti Tē cha punar na pratitishṭhanti kuttra [na pra*] ¹⁸titishṭhati[!] dānapāramitāyān na pratitishṭhanti yāvan na prajñāpāramitāyān pratitishṭhanti avai-varttikabhūmau na pratitishṭhanti yāvad ashtādaśasv āvēdanikēshu buddhadharmēshu na pratitishṭhanti Tēna kāraṇēna bālaprithagjanā ity uchyantē Abhinivēśa iti kim abhinivishṭāḥ khalv ētē kuttrābhinivishṭāḥ Rūpē=bhinivishṭāḥ yāvad vijñānē=bhinivishṭāḥ tathā chakṣu ¹⁹shv abhinivishṭāḥ yāvan manasv abhinivishṭāḥ rūpaga(śa)bdagandharasasparśadharmēshv abhinivishṭāḥ tathā dhātushv abhinivishṭāḥ rāgaḍvēśamōhēshv abhinivishṭāḥ dṛṣṭigatēshv abhinivishṭāḥ smṛityupa ²⁰sthānēshv abhinivishṭāḥ pēyālam yāvad ashtādaśasv āvēdanikēshu buddhadharmēshv abhinivishṭāḥ Ēvaṁ uktāyushmām Śāradvatīputtrō bhagavantam ētaḍ avōchat Ēvaṁ punaḥ śikṣamāṇā

Hedin folio, Ad 158a3—159b6, P 154.22—155.6, S 910.13—915.22; not in A.

[Bhagavān āha Sachēt Subhūtē navayāvasamprasthitō bōdhisatvō mahāsatvaḥ prajñāpāramitāyām charamāṇō=nupāyakuśalō bhavēn ¹na cha kalyāṇamūtrahastagatō bhavēd uttrasyēt samtrasyēt samtrāsa*]m [āpadyēta Subhūtir āha Katamad bhagavan ²bōdhisatvasya.] mahāsa[tvasyōpāyakuśalyām yatra charamāṇō bōdhi*]satvō ma[hāsatva imām nirdēśam śrutvā ³nōttrasyati na samtrasyati*] [na samtrā]sam āpadyatē Bhagavān ā*]ha. I[ha] Subhūtē b[ōdhisa]tvō [mahāsatvāḥ ⁴prajñāpāramitāyām charamāṇō rū*]pam sarvā[kārajñatāpratīsamīyuktēna*] chittēnānityākārēṇa pratyavēkṣatē tach cha nōpala*]bhyatē Ē[vaṁ vēdanām samjñām saṁskārām*] vijñāna[m sarvākārajñatāpratī]samīyuktēna chittēnānityā[kārē*] [na pratyavē]kṣatē tach cha nōpalabhatē Idam Subhū*]tē bōdhisatvasya mahāsatvasya prajñāpāramitāyām chara[māṇasyōpāyakuśalyām Punar - aparaṁ Subhūtē bōdhisa*]tvō mahāsatvaḥ prajñāpāramitāyām charam[ā]naḥ sarvākārajñā[tāpratī*]-sam[yuktēna chittēna rūpam duḥkhākārē*]na pratyavēkṣatē tach cha nōpalabhatē Ēvaṁ vēdanām samjñā saṁskārā[n vijñānam duḥkhākārēṇa pratyavēkṣatē tach cha nō*]palabhatē pēyālam rūpam nairātmyākārēṇa pratyavēkṣati tach cha nō[²⁰]palabhatē Ēvaṁ vēdanām samjñām saṁskārān vijñā*]nam nairātmyākārēṇa pratyavēkṣati tach cha nōpalabhatē Punar a*]param Subhū*]tē bōdhi-

satvō mahāsatvaḥ prajñāpārami*]tā yām charamānaḥ sarvākārajñatāpratisamyuktēna
 chi¹⁰[ttēna rūpam anityam pra*]tyavēkshati [tach cha nōpalabhatē*] Ēvaṁ
 vēdanām samjñām [saṁskārām] vijñā[nam ani]tyataḥ pratyavē¹¹[kshatē tach
 cha nōpalabhatē pēyālam r*][ūpam anāt][mānam pratyavēkshatē*] tach cha
 nō[pālabha]tē. Ēvaṁ vēdanām samjñām [saṁ¹²skārām vijñānam a*]nātmā pra[tya-
 vēkshatē tach cha nōpalabhatē*] Rūpam apraṇi[hi]taṁ p[ratyavēkshatē tach cha
 nōpa¹³[labhatē Ēvaṁ vē*]danām samjñām saṁskārām vijñā*[nam apraṇi]hi[taṁ
 pratyavēkshatē tach cha nōpalabhatē ¹⁴Idam Subhūte bōdhisatvasya mahāsat-
 vasya prajñāpāram*][itāyām charamāṇasyōpāyakaśalyam*]

Fol. 102, Ad 162a4—166a7, P 155.13—156.17, S 930.7—1001.5; cf. A 17.11—
 17.14.

¹ dānapāramitāyām charamāṇō nōttrasati na santrasati na santrāsam
 āpadyatē. Punar aparaṁ Subhūtē bōdhisatvō mahāsatvaḥ prajñāpāramitāyām
 chara[māṇaivam pra]tyavē[kshati Rūpaśūnyatā]²yā rūpaṁ śūnyam rūpam ēva
 śūnyatā śūnyataiva rūpam ēvaṁ vēdanām samjñām saṁskārām vijñānam śūnyatāyā
 vijñānam śūnyam vijñānam ēva śū[nyatā śūnyataiva v]ijñānam ēvaṁ [chakshuḥ-
 śūnyatāyā] ³chakshuḥ śūnyam chakshur ēva śūnyatā śūnyataiva chakshur ēvaṁ
 śrōttram ghrānam jihvā kāyaḥ manaḥśūnyatāyā manaḥ śūnyam [mana-r-ēva
 śūnyatā śūnyataiva manaḥ pēyā]lam yāvach cha[kshuḥsaṁ]⁴sparśapratyayāvēda-
 nāśūnyatāyā chakshuḥsaṁsparśapratyayā vēdanā śūnyās chakshusaṁsparśapratyayā
 vēdana[iva śūnyatā śūnya]taiva [chakshuḥsaṁsparśapratya]yā vēdanā ē[vaṁ
 yā]⁵vat manaḥsaṁsparśapratyayā[vēdanā] śūnyatāyā manaḥsaṁsparśapratyayā
 vēdanā śūnyā ma[naḥsaṁsparśapratyayā vēdanaiva śūnyatā śūnyataiva manaḥ]-
 saṁs[parśapratyayā] ⁶vēdanā ēvaṁ smṛityupasthānaśūnyatāyā smṛityupasthā-
 nāni śūnyāni smṛityupasthānāny ēva [śūnyatā śūnyataiva smṛityupasthānāni
 pēyālam] yāva[d buddhadharmaśūnya]⁷tāyā buddhadharmā śūnyā buddha-
 dharmaiva śūnyatā śūnyataiva buddhadharmāḥ Ēvaṁ hi Subhūtē bōdhisatvō
 ma[hāsatvaḥ prajñāpāramitāyām charamā]ṇō nōttra[sa]ti [na santrasa]⁸ti na
 santrāsam āpadyati [Athāyushmāṁ Subhū]tir bha[gavanta]m ētaḍ avōchat
 Katamaṁ bhadata bhagavan bōdhisatvasya [mahāsatvasya kalyāṇamittraṁ
 yēna parigrihita-m-imaṁ prajñāpārami]⁹tānirdeśam śrutvā n[ōttrasati na santra-
 sati na santrāsam āpadyatē] Ē[vaṁ uktō] bhagavān āyushmantam Subhūtim
 ētaḍ avōchat [Idam Subhūtē bōdhisatvasya mahāsatvasya kalyāṇamittraṁ] ¹⁰yad
 rūpam anityam iti dharmaṁ dēśayati tach chānupalambhayōgēna ēvaṁ
 vēdanām samjñām saṁskārām vijñānam anityam iti dharmaṁ dē[śayati tach
 chānupalambhayōgēna tāni cha kuśalamūlāni ¹¹na śrāvaka]pratyēkabuddha-
 bhūmau pari[nāmaya]ti anyattra sarvākārajñatāyām Idam bōdhisatvasya mahā-
 [satvasya kalyāṇamittraṁ Punar aparaṁ Subhūtē bōdhisatva]sya mahā[satvasya
 kalyāṇa]¹²mittraṁ yad rū[paṁ duḥkham iti dharmaṁ dēśayati tach
 chānupalambhayōgēna ēvaṁ vēdanām samjñām saṁskārām vijñānam duḥkham
 iti dharmaṁ dēśayati tach chānupalambhayōgēna tāni cha kuśalamūlāni ¹³na
 śrāvaka]pratyēkabuddhabhūmau pari[nāmaya]ti nānyattra sarvākārajñatāyām Idam
 bōdhisatvasya mahāsatvasya kalyāṇamittraṁ pēyālam rūpam anātmānam iti
 dharmaṁ dēśayati Yāvad [bijñā]¹⁴nam tach chānupalambhayōgēna rūpaśūnya-
 tāyā dharmaṁ dēśayati ēvaṁ yāvad bijñānaśūnyatāyā dharmaṁ dēśayati

tach chānupalambhayōgēna¹ ēvaṃ rūpānimittatayā [dharmaṃ dēśayati] yāvad
 bijñānānimittatayā dharmaṃ dēśayati² tach chānupalambhayōgēna³ ēvaṃ
 rūpāpranīhitatayā dharmaṃ dēśayati⁴ yāvad bijñānāpranīhitatayā dharmaṃ
 dēśayati⁵ tach chānupalambhayōgēna⁶ ēvaṃ rūpaśāntatayā rūpaviviktatayā
 dharmaṃ dēśayati⁷ yāvad bijñānaśāntatayā vijñānaviviktatayā dharmaṃ dēśayati⁸
 tach chānupalambhayōgēna⁹ tāni [cha kuśala]¹⁰mūlāni¹¹ na śrāvaka¹²pratyēka-
 buddhabhūmau parināmayaty anyattra sarvbākārajñatāyām Idam bōdhisatvasya
 mahāsatvasya kalyāṇamittram¹³ Punar aparaṃ Subhūtē bōdhisatvasya mahā-
¹⁴satvasya kalyāṇamittram¹⁵ yach chakshur anityam iti¹⁶ dharmaṃ dēśayati¹⁷ yāvat
 manō-nityam iti dharmaṃ dēśayati¹⁸ pēyālam yāvad yach chakshuṣaṃsparśa-
 pratyayā vēdanānityam i[ti dharmaṃ] dēśayati¹⁹ ēvaṃ yāvan manāḥsaṃsparśa-
 śpratyayā vēdanānityam iti dharmaṃ dēśayati²⁰ tach chānupalambhayōgēna²¹
 tāni cha kuśalamūlāni²² na śrāvakabhūmau pratyēkabuddhabhūmau vā [pariṇā]-
²³mayaty anyattra sarvbākārajñatāyām Idam Subhūtē bōdhisatvasya mahāsatvasya
 kalyāṇamittram²⁴ pēyālam²⁵ duḥkham iti²⁶ anātmānam iti²⁷ yāvad biviktam
 iti²⁸ dharmaṃ dēśayati²⁹ tach chānupalambha³⁰yōgēna³¹ tāni cha kuśalamūlāni³²
 na śrāvakabhūmau pratyēkabuddhabhūmau vā pariṇāmayati³³ anyattra sarvbākā-
 rajñatāyām Idam Subhūtē bōdhisatvasya mahāsatvasya kalyāṇamittram³⁴
 Punara³⁵paraṃ Subhūtē bōdhisatvasya mahāsatvasya kalyāṇamittram³⁶ yaḥ
 smṛityupasthānabhāvanāyai dharmaṃ dēśayati³⁷ yāvat smṛityupasthānavivikta-
 tāyai [dharmaṃ dēśayati³⁸ tach chānupalambha]yōgē-

Fol. 104, Ad 169a2—172a2, P 158.3—159.24, S 1186.1—1191.6; not in A.

¹ kshītavyam iti¹ tat kasmād dhētōḥ² nai[tā bhōḥ pāramitās tathāgatair
 arhadbhiḥ saṃmyaksambuddhair bhāṣitāḥ Kavitaḥ kāvēyās chaitāḥ naitā bhōḥ
 śrōtavyāḥ nōdgrahitavyāḥ [na paryāptavyāḥ na dhāra]³yitavyāḥ na vāchayitavyāḥ
 na manasikarttavyāḥ na parēbhyō dēśayitavyāḥ Idam Subhūtē bōdhisatvasya
 mahāsatvasya pāpamittram vēditavyam⁴ [Punar aparaṃ Su]bhūtē bōdhisatvasya
 mahā⁵satvasya pāpamittram⁶ yō-smai-r-Māra⁷karmāṇi nōpadiśati⁸ Māradōshāmś
 cha nāchakshati⁹ Iha bhō Māraḥ pāpimām buddhavēshēṇōpasamkkramitvā
 bōdhisattvam [shaḍbhyaḥ] pāram[itā]bhyō vivē[ka]yati¹⁰ Kim tē bhyō (bhōḥ)
¹¹kulaputtrānayā prajñāpāramitayā bhāvitayā¹² ēvaṃ kin tē dhyānapāramitayā¹³
 kim vīryapāramitayā¹⁴ kim kshāntipāramitayā¹⁵ [kim śīlapāramitayā¹⁶ kin tē
 dānapā]ramitayā bhāvitayā¹⁷ Idam Subhūtē bōdhisatvasya mahāsatvasya pāpa-
 mittram vēditavyam¹⁸ Punar aparaṃ Subhūtē Māraḥ pāpimām buddhavē[shēṇō-
 pasamkkramitvā taṃ bōdhisattvam mahāsa]tvam [tasmai kha]lu śrāvaka¹⁹pratyēkabud-
 dhapratisaṃyuktām sūtrāntām yāvad avadānavadēśām dēśayati²⁰ prakāśayati²¹
 vi[bhaja]ty uttā[nīkarōti²² saṃprakāśayati²³] Ya imāṇy ēvarūpāṇi²⁴ Māra²⁵karmāṇi
 nāchakshatīdam bōdhisatvasya mahāsatvasya pāpamittram vēditavyam²⁶ Punar
 aparaṃ Subhūtē Māraḥ pāpimām buddhavēshēṇ[ōpasamkkramitvā bōdhisattvam
 mahāsatva]m ēvaṃ vadati²⁷ Na tvam bhō kulaputtra bōdhisattvō na cha tē-sti
 bōdhichittam nāpi tvam hy avavarttikō na cha tvam śakshyasy anuttarāyāri-
 (rām) saṃmyaksambōdhim abhisambōdhum iti²⁸ [Ya imāṇy ēvarūpāṇi] Māra²⁹karmāṇi
 nā³⁰chakshati³¹ nāvabōdhayatīdam bōdhisatvasya mahāsatvasya pāpamittram
 vēditavyam³² Punar aparaṃ Subhūtē Māraḥ pāp[imām buddhavēshēṇōpa]-

samkkramitvā bōdhisatvaṁ mahāsatvam ēvaṁ vadati.¹⁰ Chakshuḥ kulaputtra śūnyam ātmanātmanīyēna vā ēvaṁ śrōttram ghrāṇam jīhvā kāyō maṇah kulaputtra śūnyam ātmanātmanīyēna vā ēvaṁ [rūpaśabdagandharasaspa]-rśadharmāḥ [kulaputtra śū]¹¹nyā ātmanātmanīyēna vā pēyālam yāvach chakshuḥsamsparsāpratyayā vēdanā śūnyāḥ ātmanātmanīyēna vā yāvan maṇasamsparsāpratyayā vēdanā śūnyā-r-ātmanātmani¹²[yēna] vā tathā dāna-pāramitā [śūnyā yāvat prajñāpā]ramitā śūnyātmanātmanīyēna vā ēvaṁ smṛity-upasthānāni yāvad āryāśṭā[ṅgō mārgō yāvat trīṇi vimōkshamukhāni śūnyā]¹³ny ātmanātmanīyēna vā ēvaṁ daśa tathāgatabalāni yāvad asṭā-daśāvēdanikā buddhadharmāḥ kulaputtra śūnyāḥ ātmanātmanīyēna vā kiṁ tvaṁ kari[shyasy] [anuttarāyā sammya]¹⁴ksambōdhāv¹ abhisambuddhayēti Yō-smai hy ēvarūpāṇi Mārakarmāṇi nāchakshati nōpadiśati na sambōdhayati i[ḥ]cām bōdhisatvasya mahāsatvasya pāpamittram vēditavyam Punar apa]¹⁵ram Subhūtē Māraḥ pāpimāṁ pratyēkabuddhavēshēṇōpasamkkramitvā bōdhisatvaṁ mahāsatvam ēvaṁ vadēta Śūnyā bhōḥ kulaputtra [pūrvbā dig buddhair bhagavadbhīr bōdhisatvaiś cha śrāvakaiś cha nātra buddhā bha]¹⁶gavantō na bōdhisatvā na śrāvakāḥ Yathā pūrvbā dig ēvaṁ sa[mantād da]śasu [!] diśaḥ sarvbē cha lōka-dhātava iti [Ya imāny ēvarūpāṇi Mārakarmāṇi nācha]ksha[ti nō]¹⁷padiśati na sambōdhayatīdam bōdhisatvasya mahāsatvasya pāpamittram vēditavyam Punar aparaṁ Subhūtē Māraḥ pāpimāṁ śrāvakavēshēṇōpasamkkramitvā bōdhisatvaṁ mahā]¹⁸satvaṁ² sarvba[jñatāpra]tisamyuktēbhyō manasikārēbhyō vivēkayati śrāvaka-pratyēkabuddha[pratisamyuktēbhir manasikārēbhir avavada]ti tēbhi¹⁹s chānuśāsti Ya imāny ēvarūpāṇi Mārakarmāṇi nāchakshati nōpadiśati na sambōdhayatīdam bōdhisatva[sya mahāsatvasya pāpamittram vēditavyam Punar aparaṁ Su]bhūtē Māraḥ ²⁰pāpimāṁ upādhyāyāchāryavēshēṇōpasamkkramitvā bōdhisatvaṁ mahāsatvaṁ bōdhisatvachāryāyā vivēkayati sarvba[jñatā-pratisamyu]ktebhyō manasikārēbhyō vivekayati²¹ smṛityu²²pasthānēbhyō vivēkayati pēyālam yāvad āryāśṭāṅgaṁ mārgaṁ vivēkayati śūnyatānimit-tāpraṇihitēshu samādāpayati ni[yōjayati] Ehi tvaṁbhō kulaputtrē]²³mān dhar-mām bhāvayitvā śrāvakabhūmi[tām] sākshikurushva kiṁ karishyasy anuttarāyāṁ samyaksambōddhāyāṁ abhisambuddhāyāḥ Ya [imāny ēvarūpāṇi Mārakarmāṇi nāchakshati nō-]

Fol. 109, **Ad** 185a5—187b6, **P** 170.4—172.3, **Ś** 1204.6—1270.1; cf. **A** 18.12 f.

¹ēkanayanirhāraś cha mayā [sarvbadharmāṇām] prativēddhavyaṁ pēyālam yāvad a[parimitta]nirhāraṁprativēdhāya cha mayā sarvbadharmāṇām śikshita-vyaṁ [Imē tē Subhūtē bōdhisatvasya mahāsa]²tvasya vajrōpamāś chittōpādā yatra sthitvā bōdhisatvō mahāsatvō ma[hati satvarāśau niya]tē-gratvaṁ kāra-yishyati anupaśamibhayōgēna Punar ap[i Subhūtē bōdhisatvō mahāsatvaḥ ēvaṁ chi]³ttam utpādayati Yāvanti: [satvā nairayikā vā tiryagyōnikā vā yama]lōki[kāni vā duḥkha]sānvēdanām [vēdayanti tēshām ahaṁ arthāya tāṁ vēdanām vēdayēyaṁ ta]ttra cha ⁴bōdhisatvēna mahāsatvēnaivaṁ chittam

¹ Seems to be corrected from *bōdhāyā*, or else *bōdhāyā* is intended.

² Corrected from *satvam itad avēat*.

utpādayitavyam [Ēkaikasyāham satvāsyā kṛitē kalpakōṭinayutaśātasahasrāṇi tām
 nairayikaduḥkhasam]vē[danām anubhavēyam] yāvat taḥ (!) satvā *anupādhiśēshē
 nirvānadhātau [pari]nirvā[pitā bhavēyuh. Tēnaivōpāyēna sarvasatvānām]
 kṛitē kalpakōṭinayut[āśātasahasrāṇi tām nāi]rayi[kām duḥkhavēdanām anubhav]-
 ēyam yāva tā⁶ni satvāni sarvbāny anupādhiśēshē nirvānadhātau [parinir-
 vāpitāni bhavēyuh. paśchā]d aham ātma[naḥ kṛitēna] kuśalamūlā[ny avarōpya
 kalpakōṭinayutaśātasaha]srēbhir ⁷anēkām sambōdhisambhārām sambhṛitvānut-
 tarām sammyaksambōdhi[m abhi]sambuddhyēya[m ity ayaṁ Subhūtē bōdhisa]-
 tvasya mahāsatvāsyā vajrōpamaṁ chittō[tpādō yatra sthitvā mahati satvarāśau]
 niyatē-gratvam kārayishyati. Punar aparaṁ Subhūtē bōdhisatvēna mahāsat-
 vēna [śata]tyēnōdārachittēna bhavitavyam yēna [chittēna sarvasatvānām
 agratvam kārayishyati. Tattṛēdaṁ bōdhisatvāsyā mahāsatvāsyā⁸grachittam
 udārachittam yat prathamachittōtpādādam upādāya na kadāchid rāgachittam utpa-
 dyatē na dvēshachittam na mōha[chittam na vihiṁsāchittam na hiṁsāchittam
 na śrāvachittam na pratyēkabuddhachitta]¹⁰m utpadyatē idam Subhūtē bōdhi-
 satvāsyā mahāsatvāsyāgrachittam utpādāra(udāra)chittam yēna sarvasatvānām
 agratvam [kārayishyati tēna cha chittēna na manyatē. Punar aparaṁ Subhū]tē
 bō[dhisatvēna mahā¹¹satvēnā]kampyachittēna bhavitavyam. [Tattṛēdaṁ bōdhisa-
 tvāsyā] mahāsatvāsyākampyachittatā yat sarvbajñachitt[ē manas]ikāra[s tēna
 chāmānyanatēyām Subhūtē] bō[dhisatvāsyā mahāsatvāsyā]kampyachitta¹²tā. Punar
 aparaṁ Subhūtē bōdhisatvēna mahāsatvēna sarvasatvānām antikē hita[kṛi]-
 pāchittēna bhavitavyam. Tattṛēdaṁ [bōdhisatvāsyā] mahāsatvāsyā sarvba-
 [satvāhitakṛipāch]ittam yadu[ta sarvbasā]¹³tvānām trāṇabhūtam aparityāgabhūtam
 tēna chāmānyanatēdaṁ Subhūtē bōdhisatvāsyā mahāsatvāsyā sarvasatvāhita-
 [kṛipā]chittam. Evaṁ cha Subhūtē bōdhisatvō mahāsatvō prajñāpāramitāyām
¹⁴charamāṇaḥ sarvasatvānām antikē agratvam kārayishyati tam chānupalaṁ-
 bhayōgēna. Punar aparaṁ Subhūtē bōdhisatvēna mahāsatvēna satatan dharma-
 kāmēna bhavitavyam. [dharmārāmēna] ¹⁵dharmārāmāyōgam anuyuktēna cha
 Tatra katamō dharmō yō na vidhvaṁsyatē svabhāva[tō] na cha bhidyatē na cha
 bhēdō=[sya] labhyatē. [rūpiṇi vā arūpiṇi vāyam uchyatē dharmāḥ. Katamā
 dharmakāmātā. Yā dha]¹⁶rmēshv ichchhābhilāshā. iyaṁ uchyatē dharmakāmātā.
 Katamā dharmākāmātā. Yā [dharmēshu gu]ṇānṛisamsatā. Katamā dharmā-
 ratīḥ. Yaduta dharmē[shu ratir abhiratir iyaṁ uchyatē dharmaratīḥ. Katamā
 dharmārāma]¹⁷yōgam anuyuktatā: Yā tasya dharmasya bhāvanā sēvanā bhājanā
 bahulīkaraṇā [i]yaṁ uchyatē dharmārāmāyōgam anuyuktatā. [Ēvaṁ khalu
 Subhūtē charatā] bōdhisa¹⁸tvēna mahāsatvēna mahati satvarāśau niyatē-gratvam
 kārayitavyam tach chānupalaṁbhayōgēna. Puna[r aparaṁ Subhūtē bōdhisa-
 tvēna mahāsatvēna prajñāpāramitāyām chara]tā a¹⁹dhyātmaśūnyatāyām sthitvā
 yāvad abhāvasvabhāvaśūnyatāyām sthitvā mahati satvarāśau niyatē-gratvam
 [kārayitavyam tach chānupalaṁbhayōgēna. Punar aparaṁ Subhūtē] bōdhisa-
 tvēna ²⁰mahāsatvēna prajñāpāramitāyām charatā smṛityupasthānēshu sthitvā
 yāvad aṣṭādaśasv āvēdanikēshu buddhadharmēshu sthitvā yāvad aṣṭādaśasv
 āvēdanikēshu buddhadharmēshu sthitvā [!] mahati ²¹satvarāśau niyatē-gratvam
 kārayitavyam anupalaṁbhayōgēna. Punar aparaṁ Subhūtē bōdhisatvēna mahā-
 satvēna prajñāpāramitāyām charatā [vajrōpamē sa]mādhau sthitvā [ākāśāsaṁ]-

¹¹skṛitanirupalēpavimuktau samādhau sthitvā mahati satvarāśau niyatē-gratvaṃ kārāyitavyam anupalambhayōgēna. Imēshu khaḷu [Subhūtē dharmēshu sthitvā] bōdhisatvēna mahā[satvēna mahati]

Fol. 110, Ad 187b6—190a2, P 172.3—173.13, S 1270.1—1279.13, cf. A 18.14—19.15.

¹satvarāśau niyatē-gratvaṃ kārāyitavyam. Tasmād bōdhisatvō mahāsatva ity uchyatē ||

Aupamyaparivarttō nāmnaikādaśamaḥ samāptaḥ ||

Athā[yushmām Śāradvatīputtrō bha]gavantam ētaḍ avōchat. Mamāpi bhadanta bhagavaṃ pratibhāti yēnārthēna bōdhisatvō mahāsatva ity uchyatē. [Bhaga]vān āha : Prati[bhāti] tē Śāradvatī]puttra āha : Prā²tibhātibhāti [!] mē bhadanta bhagavan Yathā kim āha : Ātmadrishṭīprahā[nāya satvēbhyō dharmam dēśayati] ēvaṃ satvadrishṭīpra[hānā]ya [jantudriṣṭīh jīvadriṣṭīh pōsha]dri³sṭīh pudgaladrishṭīh manujadrishṭīh mānavakāraka[ka*]rtriutthāpakasamutthāpaka- [vētri]vēdaka[jānaka]darśakadrishṭī [prahānāya satvēbhyō dharmam dēśayati ēvaṃ u]chehhēdasāśvata⁴driṣṭīprahānāya. astidriṣṭīh nāstidriṣṭīh skandha- driṣṭīh [dhātudriṣṭīh satyadri]sṭīh pratītyasamutpādadriṣṭīh [prahānāya satvē- bhyō dharmam dēśayati. tathā smṛityupa]sthānadri⁵sṭīh yāvad aṣṭādaśāvē- danikabuddhadharmadrishṭīh prahānāya satvē[bhyō dharmam dēśayati. tathā satvaparipāka]driṣṭīh buddhakshēttarapariśōdhanadrishṭīh bōdhidrishṭīh bu]ddha- driṣṭīh ⁷dharmachakkrapravarttanadrishṭīh prahānāya satvēbhyō dharmam dēśayati. Tēnārthēna bōdhisatvō mahāsatva ity uchyatē. [Punaḥ parinir- vbānadriṣṭīparihānā]ya satvēbhyō dha⁸rmaṃ dēśayati. Tēnārthēna bōdhisatvō mahāsatva ity uchyatē. Athāyushmām Subhūtir āyushmantam Śā[radvatīput- tram ētaḍ avōchat Yady āvusa Śāradvatīputtraitāsām dṛiṣṭīnām] prahānā⁹ya bōdhisatvō mahāsatvaḥ satvēbhyō dharmam dēśayati. tat kēna kārāṇēna bōdhi- satvasya mahāsatvasya rūpadriṣṭīr bhavati [ēvaṃ vēdanām saṃjñām saṃskārām vijñānadriṣṭīr bhavati. pēyā]¹⁰lam. yāvad aṣṭādaśāvēdanikabuddhadharma- driṣṭīr bhavati. ēvaṃ uktāyushmām Śāradvatīputtrāyushmantam Subhūtim ēta[d avōchat Ihāvusa Subhūtē bōdhisatvō mahāsatva]h prajñāpār[amitāyām ¹¹charam]āṇō anupāyakuśalyēna rūpam upalabdhvā dṛiṣṭīm utpādayati. upalaṃ- bhayōgēna. ēvaṃ vēdanām saṃjñām saṃskārām vijñānam upalabdhvā dṛiṣṭīm utpā]daya[ty upalaṃbhayōgēna ¹²pēyā]lam yāvad aṣṭādaśāvēdanikām buddhadharmā[manupalabdhvā dṛiṣṭīm utpādayaty upalaṃbhayōgēna. Anēnā- vusa Subhūtē kārāṇēna bō]dhisatvasyānupāyakuśalasya rūpadriṣṭīr bhava¹³ti. pēyālam. yāvad aṣṭādaśāvēdanikabuddhadharmadrishṭīr bhavati. Tattrōpāya- kuśalō bōdhisatvō mahāsatvaḥ prajñāpāramitāyām chara[māṇō upāya]kauśal- yēnaitāsām dṛiṣṭīnām prahā¹⁴nāya satvēbhyō dharmam dēśayaty anupala[m*]- bhayōgēnēti. Athāyushmām Subhūtir bhagavantam ētaḍ avōchat Mamāpi bhadanta bha[ga]van prati[bhāti yēnārthēna]bōdhisatvō mahāsatva¹⁵ity uchyatē. Bhagavān āha : Prati**16bhāti te Subhūtē āha : Prati**17bhāti bhadanta bhagavan Bōdhi- chittam asamasamachittam asādhāraṇachi[ttam sarvbaśrāvaka]pratyēkabuddhaḥ tēnārthēna bō¹⁸dhisatvō mahāsatva ity uchyatē. tat kasmād dhētōs tathā hi bhadanta bhagavan tam sarvbākārajñatāchittam anāsravam aparyāpannam trai- dhātukē. [Yad apy ārya] sarvbākārajñatāchittam a¹⁹nāsravam aparyāpannam****

traidhātukē tattrāpy ēsha chittē na saktas tasmād ēsha bōdhisatvō mahāsatva ity uchyatē. Athāyushmām [Śāradvatīputtrō] āyushmantam Subhūtim ētaḍ avō¹²chat Katamā [!] Subhūtē bōdhisatvasya mahāsatvasyāsamamachittam asādhāraṇachittam sarvabaśrāvakaḥpratyēkabuddhair Ēvam uktā[yushmām Subhūtir āyushma]ntam Śāradvatīputtram ētaḍ a¹³vōchat Ihāvusa Śāradvatīputtra bōdhisatvō mahāsatvaḥ prathamachittōtpādam upādāya na kasyachid dharmasyōtpādam vā nirōdham vā samanupaśyati nāpi kaśchid dharmō hānim vā ¹⁴vṛiddhim vā gachchhati nāpi kasyachid dharmasya samklēśō vā vyavadānam vā samvidyātē. Yattra chāvusa Śāradvatīputtra nōtpādō na nirōdhō na hānir na vṛiddhiḥ na samklēśō na vyavadānam ta¹⁵tttra na śrāvakachittam vā pratyēkabuddhachittam vā bōdhisatvachittam vā sammyaksambuddhachittam vēti. Ataḥ ā[vusa] Śāradvatīputtra bōdhisatvasya mahāsatvasyāsamamachittam asādhāra¹⁶nachittam sarvabaśrāvakaḥpratyēkabuddhair iti. Athāyushmām Śāradvatīputtrāyushmantam Subhūtim ētaḍ avōcat Yad apy āvusa Subhūtir ēvam āha: Tattrāpi śrāvakaḥpratyēkabuddha[chittam].

Bidyabinod Pl. I, Fig. 1—2, Ad 226b4—230a4, P 195.4—197.10, S 1406.15—1410.11; not in A.

[Bhagavān āha Iha Subhūtē bōdhisatvō mahāsatvaḥ sarvbākārajñatāpratisamyuktaiś chittōtpadair ātmanā chōpāyakaśūlyēna dhyānāni samāpadyatē na cha tēshām va¹⁷]śēnōpapadyati parāṁś cha dhyānēshu [samādāpa]¹⁸[yatīyam Subhūtē bōdhisatvasya mahāsatvasya dhyānapāramitā. Subhūtir āha Katamā bhagavan bōdhisatvasya mahāsatvas¹⁹]ya prajñāpāramitēha Subhūtē bōdhisatvō ma²⁰[hāsatvaḥ sarvbākārajñatāpratisamyuktaiś chittōtpadair sarvbadharmān nābhiniśati sarvbadharmaprakṛitiṁ cha pratyavēkshatē-nupalambha²¹]yōgēna sarvbadharmā[nabhi]nivēśē cha sarvba²² [dharmaprakṛitipratyavēkshatāyām chānyān samādāpayati nivēśayati pratishṭhāpayaty anupalambhayōgēnyām bōdhisatva²³]sya [mahāsatvasya] prajñāpāramitā. Idam Subhūtē bōdhi²⁴[satvasya mahāsatvasya mahāyānam. Punar aparam Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta adhyātma²⁵]śūnyatā [bahirdhāśūnyatā adhyātmabahirddhāśūnyatā] śū²⁶[nyatāśūnyatā mahāśūnyatā paramārthaśūnyatā saṁskṛitaśūnyatāsaṁskṛitaśūnyatātyantaśūnyatānavarāgraśū²⁷]nyatāpratīkāra[śūnyatā prakṛiti]śūnya[tā s]va[lak]shanaśūnya²⁸[tā sarvbadharmaśūnyatā anupalambhaśūnyatā abhāvaśūnyatā svabhāvaśūnyatā abhāvasvabhāvaśū²⁹]nyatā chēti. Tatra katamādhyātmaśūnyatādhyātmikā dharmā uchya³⁰[ntē chakshuḥ śrōtram ghrāṇam jihvā kāyō manas]. Tatra chakshuḥ chakshushā śūnyam akūṭasthāvināśatām u³¹]pādāya(-ya) tat kasmād dhētō prakṛitir asyaishā Tathā śrōtram śrōtrēna śūnyam a³²[kūṭasthāvināśatām upādāya tat kasmād dhētō prakṛitir asyaishā Ghrāṇam ghrāṇēna śūnyam akūṭasthāvi³³]nāśatām upādāya tat kasmād dhētō prakṛitir asyaishām (shā): Jihvā jihvāyā śū³⁴[nyā akūṭasthāvināśatām upādāya tat kasmād dhētō prakṛitir asyā ēshā. Kāyaḥ kāyēna śūnyaḥ a³⁵]kūṭasthāvināśatām upādāya³⁶ (ya) tat kasmād dhētō prakṛitir asyaishā. Mana ma³⁷[nasā śūnyam akūṭasthāvināśatām upādāya tat kasmād dhētō prakṛitir asyaishā. Iyam uchyatē³⁸]=] dhyātmaśūnyatā. Tatra katamā bahiśūnyatā: Bāhyā dharmā uchyantē rūpam ³⁹[śabdah gandhaḥ rasāḥ sparśah dharmah Tatra rūpam rūpēna śūnyam akūṭasthāvināśatām upādāya ta⁴⁰]t kasmād dhētō prakṛitir asyaishā: ēvam śabdah

gandha rasā sparśa dharmā dharmēbhi śū¹²[nyā akūṭasthāvināśatām upādāya tat kasmād dhētōḥ prakṛitir ēśhām ēśhā. Iyam uchya¹³tē bahiḥśūnya*]tā : Tatra katamādhyātmabahiśūnyatā Adhyātmabāhyā dharmā uchya¹⁴tē shad ādhyā-
¹⁴[tmikāni āyatanāni shad bāhyāni āyatanāni imē uchya¹⁵tē adhyātmabāhyā dharmāḥ Tatrādhyā*]tmikā dharmā bāhyēbhi dharmēbhi śūnyā akūṭasthāvinā-
 śatām upādāya : ta¹⁶[t kasmād dhētōḥ prakṛitir ēśhām ēśhā Bāhyā dharmā adhyātmikadharmēbhiḥ śūnyā akūṭasthāvināśatām upādā*]ya : tat kasmād dhētō prakṛi[tir ēśhām ēśhā I]yam uchya[tē adhyātmabahiśū]nyatā : ¹⁷[Tatra katamā śūnyatāśūnyatā Yā sarvadharmāśūnyatā sā śūnyākūṭasthāvināśatām upādāya I*]yam uchya¹⁸tē śūnyatāśūnyatā : Tatra katamā mahāśūnyatā Pūrvbā-
 dik ¹⁹[pūrvbayā diśā śūnyā ēvaṁ dakṣiṇā paścimā uttarā adhastād upariśṭāddig upariśṭāddiśā*]śūnyā anuvidiśō-nuvidigbhi śūnyā akūṭasthāvināśatām upādāya ta²⁰[t kasmād dhētōḥ prakṛitir āsām ēśhā Iyam mahāśūnyatā Tatra katamā paramārthaśūnyatā Paramārtha u*]chya²¹tē nirvāṇam Tatra nirvāṇa nirvāṇena śūnyatā (śūnyam) akūṭasthāvināśatām u²²[pādāya tat kasmād dhētōḥ prakṛitir asyaishā Iyam uchya²³tē paramārthaśūnyatā Tatra katamā saṁskṛi*]taśūnyatā-
 Saṁskṛitaśūnyatōchya²⁴tē (Saṁskṛitam uchya²⁵tē) Kāmadhātu rūpadhātu ārūpyadhā-
²⁶[tuh Tatra kāmadhātuḥ yāvad ārūpyadhātur ārūpyadhātunā śūnyo-kūṭasthā-
 vināśatām upādāya Iyam uchya*]tē saṁskṛitaśūnyatā Tatra katamā hy asaṁ-
 skṛitaśūnyatā Asaṁskṛita*]m uchya²⁷tē yasya nōtpādō na nirōdhō na vināśō nānyathātvam idam uchya²⁸tē asaṁskṛita*]m iti Tatrāsaṁskṛitam asaṁskṛitēna śūnyam akūṭasthāvināśatām upā²⁹[dāya tat kasmād dhētōḥ prakṛitir asyaishā-
 Iyam uchya³⁰tē asaṁskṛitaśūnyatā Tatra katamā atyantaśū*]nyatā Yasya dharmasyātyantatō nōtpāda upalabhyatē [tat kasmād dh]ēto pra³¹[kṛitir asyaishā-
 Iyam uchya³²tē-tyantaśūnyatā Tatra katamānavarāgraśūnyatā Yasyāvaram nōpalabhyatē nāgram*] tat kasmād dhētō [prakṛitir asyaishā Iyam uchya³³tē-
 navaragra]śū³⁴[nyatā Tatra katamāpratikāraśūnyatā Yatra na kasyachid dhar-
 masya pratikāra iyam uchya³⁵tē-pratikāraśūnyatā Tatra ka*]tamā prakṛitiśūnyatā Yā sarvbadharmāṇām prakṛitih saṁskṛitā]nām ³⁶[vāsaṁskṛitānām vā sā prakṛi-
 tiḥ prakṛityā śūnyākūṭasthāvināśatām upādāya Iyam uchya³⁷tē prakṛitiśūnyatā-
 Tatra*] katamā sarvbadharmāśūnyatā : [Sarvbadharmā u]chya³⁸[ntē rūpam vēdanā saṁjñā saṁskārāḥ vijñānam. chakṣuḥ śrōtram ghrāṇam jihvā kāyaḥ
 manāḥ rūpam śabdah gandhaḥ rasaḥ sparśah dharmāḥ. chakṣuḥ*]śrōtra-
 ghrāṇajihvākāyamanōvijñānam³⁹[chakṣuḥsamsparśah yāvan manāhsamsparśapra-
 tyayā vēdanā rūpiṇō dharmā arūpiṇō dharmāḥ saṁskṛitāsaṁskṛitadharmāḥ Imē
 uchya⁴⁰tē sa*]rvbadharmāḥ Tatra dharmā dharmēbhi śūnyā akūṭa ⁴¹[sthāvinā-
 śatām upādāya. tat kasmād dhētōḥ prakṛitir ēśhām ēśhā Iyam uchya⁴²tē
 sarvbadharmāśūnyatā Tatra katamā svalakṣhaṇaśūnyatā*] Rūpyalakṣhaṇam rūpam
 anubhava-

Bidyabinod Pl. I, Fig. 3—4, Ad 230a4—233b5, P 198.10—198.11, Ś 1410.11—1414.16; not in A.

¹[kṣhaṇā vēdanā. udgrahaṇalakṣhaṇā saṁjñā. abhisamskāralakṣhaṇāḥ saṁskārāḥ. vijñānalakṣhaṇam vijñānam. Yach cha saṁskṛitā*]nām dharmāṇām lakṣhaṇam yach chāsaṁskṛitā*]nām lakṣhaṇam sarvba ētē dharmāḥ svasvalakṣhaṇēna śūnyā akūṭasthāvināśatām upādāya. tat kasmād dhētōḥ prakṛitir ēśhām ēśhā.

Tatra ka*]-tamānupalamba(bha)śūnya[tā Yē dharmā atītā]⁸[nāgatapratyutpan-
nās tēśhām anupalambhō-nupalambhēna śūnyaḥ akūṭasthāvināśatām upādāya
tat kasmād dhētōḥ prakṛitir ēstāmsyaēśhā Tatra ka*]tamābhāvaśūnyatā Yatra
bhāvō nō⁹[palabhyatē iyam uchyatē-bhāvaśūnyatā Tatra katamā svabhāva-
śūnyatā. Yatra svabhāvō nōpalabhyatē iyam uchyatē svabhāva*][śūnyatā
Tatra] katam[ā-bhāvasvabhāva]¹⁰[śūnyatā Nāsti sāmyōgikasya dharmasya
svabhāvaḥ pratītyasamutpannatvāt sarvbadharmāṇām Iyam uchyatē-bhāvasva-
bhāvaśūnyatā Bhā*][vō bhāvēna śūnyaḥ abhāvō-bhāvēna śūnyaḥ svabhāvaḥ]
sva¹¹[bhāvēna śūnyaḥ parabhāvaḥ parabhāvēna śūnyaḥ Tatra katamō bhāvaḥ
Bhāva uchyatē pañcha skandhāḥ Tatra pañcha ska*] [ndhā bhāvēna śūnyā
ajātatvād- Ēvam bhāvō bhāvēna śūnyaḥ] Kata¹²[mō-bhāvaḥ Katham abtravo-bhāvēna
śūnyaḥ Abhāva uchyatē-saṁskṛitam Tatra asaṁskṛitam asaṁskṛitēna śūnyam Ē*]yam
abhāvaḥ śūnya Katham svabhāvaḥ svabhāvēna śūnya Yā ¹³[sarvbadharmāṇām
śūnyatā sā na jñānēna kṛitā na darśanēna kṛitā na kēnachit kṛitā Ēvaṁ sva-
vbhāvaḥ svabhāvēna śūnyaḥ Tatra katamā para*]bhāvaśūnyatā Yōtpādāyā(a)
vā tathāgatānām anu¹⁴[tpādāya vā dharmāṇām dharmasthititā. dharmatā. dhar-
madhātuh dharmaniyāmatā tathatā ananyatatha*]tāvitathatā bhūtakōṭir iti
yā chaimaiśhām (chēmēśhām) dharmāṇām parēna śūnyā ¹⁵[sthititā. iyam uchyatē
parabhāvaśūnyatā Idam Subhūtē bōdhisatvasya mahāsatvasya mahā*]yānaṁ
Punar aparāṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānaṁ ya¹⁶[duta
Śūraṅgamō nāma samādhiḥ Ratnamudrō nāma samādhiḥ Sīṁhavikrīḍitō nāma
samādhīḥ Sucha*]ndrō nāma samādhi Chandradhvajakētu nāma samādhi Sarvba-
dharmōdगतō nāma sa¹⁷[mādhiḥ Vilōkitamūrdhā nāma samādhiḥ Dharmadhātuni-
yatō nāma samādhiḥ Niyatadvajakētur nā*]ma samādhi Vajrōpamō nāma
samādhi Sa[robh]dharmapravēśamudra nāma samādhi. ¹⁸[Samādhirājasupratishṭhitō
nāma samādhiḥ Rāsmīpramuktō nā*]ma samādhi Balavīryō nāma samādhi
[Samudga]tō nāma samādhi Niruktaniya¹⁹[tapravēśō nāma samādhiḥ Adhiva-
chanasampravēśō nāma samādhiḥ Digvilōkanā nāma samādhiḥ Dhāraṇi*]mudrō
nāma samādhi [Asampramōśhō] nāma samādhi Sarvbadharmasama[va*]sara
²⁰[nasāgaramudrō nāma samādhiḥ Ākāśaspharaṇō nāma samādhiḥ Vajramaṇḍalō
nāma samādhiḥ Rajōja*]hō nāma samādhi Vairōchanō nāma samādhi [Anēśhō
namā samādhi] Ani²¹[kētasthitō nāma samādhiḥ Nīschittō nāma samādhiḥ
Vimalapradīpō nāma samādhiḥ Anantaprabhō*] nāma samādhi Prabhākarō nāma
samādhi [Samantāvabhāsō nāma samādhi] [Śuddhasārō nāma*] samā²²[dhiḥ
Vimalaprabhō nāma samādhiḥ Ratīkarō nāma samādhiḥ Vidyutpradīpō nāma
samādhiḥ Akshayō nāma samā*]dhi Tejaḥpati nāma samādhi Kshayāpagatō
nāma samādhi Animjītō nā²³[ma samādhiḥ Avivarttō nāma samādhiḥ Sūrya-
pradīpō nāma samādhiḥ Chandravimalō nāma samādhiḥ Śuddhapra*]tibhāsō
nāma samādhi Ālōkīkarō nāma samādhi [Kārākārō] nāma samādhi ²⁴[Jñāna-
kētur nāma samādhiḥ Vajrōpamō nāma samādhiḥ Chittasthitir nāma samādhiḥ
Samantālōkō nā*]ma samādhi Supratishṭhitō nāma samādhi Ratnakūṭi nāma
samādhi Varadharmamu²⁵[drō nāma samādhiḥ Sarvbadharmasamatā nāma samā-
dhiḥ Ratījahō nāma samādhiḥ Dharmōdगतō nāma samādhiḥ Vi*][kīraṇō] nāma
samādhi Sarvbapadaprabhētō nāma samādhi. Samāksharāva²⁶[kārō nāma
samādhiḥ Aksharāpagatō nāma samādhiḥ Āraṁbapachchēdanō nāma samādhiḥ

Aprakārō nāma*] samādhi Avikārō nāma samādhi Anikētachārī nāma samādhi
¹⁰[Timirāpagatō nāma samādhi Chāritravatī nāma samādhi Achalō nāma
 samādhi Vishayatirṇō*] nāma samādhi. Sarvagaṇasamachayagatō nāma samādhi
 Sthitani¹⁰[śchittō nāma samādhi Śubhapushpītasuddhir nāma samādhi Bōdhyañ-
 gavatī nāma samādhi Anantapratibhānō nāma samā*]dhi Asamasamō nāma
 [samādhi Sar]vbadharmā[tikkramaṇō nāma] samā¹⁰[dhi Parichchhēdakārō
 nāma samādhi Vīmativikiraṇō nāma samādhi Niradhishṭhānō nāma samādhi
 Ēkavyūhō nāma sa*]mā[dhi Akārābhīrharō nāma samādhi Ēkākārō nā]mā[ma
 samādhi Akārākārah samādhi Nirvēdhikasarvababhavatalavikiraṇah samādhi
 Samkētarutapravēśah samādhi ghōshāvātīgīrā*]ksharavi[muktō nāma samādhi
 Jvala]nōlkō¹²[nāma samādhi Lakshapapariśōdhanō nāma samādhi Anabhilakshō
 nāma samādhi Sarvākāravarōpētaḥ samādhi Sukhaduḥkhanirabhi*]nandanō
 nāma samādhi [Akshayakaraṇō] nā¹³[ma samādhi Dhāraṇīpadhō nāma
 samādhi Samyaktvamithyātvasarvbasamgrasanaḥ samādhi Rōdha*]nirōdha-
 [sampraśamanō nāma samādhi Avirōdhāpratirōdhō nāma samādhi Vimalapra]
¹⁴bhō nāma samādhi Sāravatī nāma samādhi Paripūrṇachandravimalah samādhi
 Mahāvvyūhō nāma samādhi Sarvākārāprabhākārō nāma samādhi Samādhisa-
 matō nāma samādhi*].

Bidyabinod Pl. II, Fig. 1—2, Ad 233b5—236b7, P 198.12—200.10, S 1414.16
 —1418.7; not in A.

¹[Arajoṁvirajaḥ samādhi Araṇasaraṇasarvbasamavasaraṇah samādhi Anilam-
 bhanikētanirataḥ samādhi Tathatāsthitaniśchittaḥ samādhi*] Kāyakalisampra-
 thamanō(mathanō) nāma samā*]dhi Vākkalividhvaṇsanagaganakalpō nāma
 samādhi Akāśasaṅgavimuktanirupalēpō nāma samādhīr iti. Tatra katamaḥ*]
 Sūraṅgamō nāma samādhi. Yatra samādhi[nā sarvbasamādhīnām gōcharam
 anubhavaty ayam uchyatē Sūraṅgamō nāma samādhi Tatra katamō Ratna-
 mudrō nāma samādhi Yēna samā*]dhīna(nā) sarvbasamādhayō mudritā aya*[m
 uchyatē Ratnamudrō nāma samādhi Tatra katamaḥ Simhavikrīḍitō nāma
 samādhi Yatra samādhau sthitvā sarvbasamādhībhīr vbikrīḍa*]ty ayam uchyatē
 Simha[vikrīḍ]itō nā*[ma samādhi Tatra katamaḥ Suchandrō nāma samādhi
 Yatra samādhau sthitvā sarvbasamādhīn avabhāsayaty ayamu*]chaytē
 Suchandrō nāma [samādhi. Tatra katamaś Chandradhvajakētu]r nāma* [samādhi
 Yatra samādhau sthitvā sarvbasamādhīnām dhvajam dhārayaty ayam uchyatē
 Chandradhvajakētur nāma samādhi Tatra kata*]ma Sarvbadharmōdga[tō nāma
 samādhīr] Yyatra [samādhau sthi]tvā sa*[rvbasamādhībhīr abhyudgachchhaty
 ayam uchyatē Sarvbadharmōdga[tō nāma samādhi Tatra katamō Vilōkita*]-
 m]ūrdhā nāma samādhīr Yyatra samādhau sthitvā sarvba[samādhī]nām mū
 *]rddhānam vilōkayaty ayam uchyatē Vilōkitamūrdhā nāma samādhi. Tatra
 katamō Dharmadhātu*]niyatō nāma samādhīr yatra samādhau sthitvā dharma-
 dhātōr nniśchayam *[gachchhaty ayam uchyatē Dharmadhātuniyatō nāma
 samādhi Tatra katamō Niyatadhvakētur nāma samādhī*]r Yyatra samādhau
 sthitvā sarvbasamādhīnām(ām) niyatam dhvajam ddhārayaty ayam u¹⁰[chaytē
 Niyatadhvakētur nāma samādhi Tatra katamō Vajrōpamō nāma samādhīr
 Yatra samādhau sthitvā*] sarvbasamādhīnām(dhīn na) bhīndaty ayam uchyatē
 Vajrōpamaḥ samādhi Tatra kata¹¹[mō Dharmapravēśamudraḥ samādhīr Yatra

samādhau sthitvā dharmāṇāṃ mudrāṃ praviśaty ayam uchyatē Dharmapra*]-
 vēsamudraḥ samādhi Tatra katamaḥ Samādhirājasupratishṭhitō nāma samā¹²[dhir
 Yatra samādhau sthitvā sarvbasamādhishu rājapratishṭhānēna pratishṭhaty ayam
 uchyatē Samādhir*]ājasupratishṭhitāḥ samādhi. Tatra katamō Rāsmipramuktō
 nāma samādhir Ya¹³[tra samādhau sthitvā sarvbasamādhinām rāsmīṃ avasṛijaty
 ayam uchyatē Rāsmipramuktō nāma samādhiḥ Tatra*] katamō Balavīryō nāma
 samādhi Yatra samādhau sthitvā sarvbasamādhina(ā)ṃ ba¹⁴[lavīryaṃ dhārayaty
 ayam uchyatē Balavīryō nāma samādhiḥ Tatra katamaḥ Samudgatō nāma samā-
 dhir Ya*]tra samādhau sthitya sarvbasamādhayaḥ samudga[chechchanty a]yam
 uchyatē Samu¹⁵[dgataḥ samādhiḥ Tatra katamō Niruktinirdēśapravēśaḥ samādhir
 Yatra samādhau sthitvā samādhi*]niruktinirdēśaṃ pravēśaty ayam uchyatē
 Niruktinirdēśapravēśaḥ samādhiḥ Tatra ¹⁶[katamō=dhivachanasampravēśaḥ samā-
 dhir Yatra samādhau sthitvā sarvbasamādhinām adhivachanaṃ*] nāmadhēyaṃ
 pravēśaty ayam uchyatē=dhivachanasampravēśa samādhi Tatra katamō. ¹⁷[Digvi-
 lōkanā nāma samādhir Yatra samādhau sthitvā sarvbasamādhinām dīśō vilōka-
 yaty ayam uchyatē*] Digvilōkanā nāma samādhiḥ Tatra katamō Dhāraṇimudrō
 nāma samā[dhir Yya]tra¹⁸ [samādhau sthitvā sarvbasamādhinām mudrāṃ dhāra-
 yaty ayam uchyatē Dhāraṇimudrō nāma samādhiḥ Tatra katamō=sampra*]mōshō
 nāma samādhir Yyatra samādhau sthitvā sarvbasamādhi[n na] sampramōsha-
 yaty a¹⁹[yam uchyatē=sampramōshaḥ samādhiḥ Tatra katamaḥ Sarvbadharma-
 samavasaraṇasāgaramudraḥ samādhir Ya*]tra samādhau sthitvā samādhayaḥ
 saṃgraha[n] samavasaraṇaṃ gacche[n*]ty ayam uchya²⁰[te Sarvbadharmasa-
 mavasaraṇasāgaramudraḥ samādhiḥ Tatra katama Akāśaspharaṇatāyā spharaty ayam
 uchya²¹[tē Akāśaspharaṇō nāma samādhiḥ Tatra katamō Vajramaṇḍalō nāma
 samādhir Yatra samādhau sthitvā sa*]rvbasamādhinā maṇḍalam dhārayaty ayam
 uchyatē Vajramaṇḍalaḥ samā²²[dhiḥ Tatra katamō Rajōjahō nāma samādhir
 Yatra samādhau sthitvā sarvabklēśanimittāni jahāty ayam*]uchyatē Rajōjahaḥ
 samādhiḥ Tatra katamō Vairōchanō nāma samādhi²³[r Yatra samādhau sthitvā
 sarvbasamādhin avabhāsayaty ayam uchyatē Vairōchanō nāma samādhiḥ Tatra
 katamō=*]nēshō nāma [samādhi Yatra samādhau sthitvā na sam]ādhe kaṃ
²⁴[chid dharmam ēśatē ayam uchyatē=nēshaḥ samādhiḥ Tatra katamō=nikētasthitaḥ
 samādhir Yatra samādhau*] na [kaṃchid dharmam nikētasthitaṃ samanupaś-
 yaty ayam uchya[n]te=nikētasthitaḥ] sama²⁵[dhiḥ Tatra katamō Nischittaḥ samā-
 dhir Yatra samādhau na chittaṃ na chaitasikā dharmāḥ pravarttante=yam
 uchyatē Nischittaḥ samādhiḥ Tatra katamō Vi*]malapradīpō [nāma samādhir
 Yya]tra sa²⁶[mādhau sarvbasamādhinām vimalapradīpaṃ karōty ayam uchyatē
 Vimalapradīpaḥ samādhiḥ Tatra katamō=nantaprabhaḥ samādhir Yatra samā-
 dhau*] sthitvānantāṃ prabhāṃ karōty ayam uchyatē=na²⁷[ntaprabhō nāma
 samādhiḥ Tatra katamaḥ Prabhākarō nāma samādhir Yatra samādhau sthitvā
 sarvbadharmāṇāṃ prabhāṃ karōty ayam u*]chyatē Pra[bhākaraḥ samādhiḥ]
 Tatra katama Sa²⁸[mantāvabhāsaḥ samādhir Yasya samādhēḥ sahapratilambhāt
 sarvbasamādhimukhāny avabhāsayaty ayam uchyatē Samantāvabhāsaḥ sa*]-
 mādhi. Tatra katama samādhi Śuddhasārō nāma

(One folio missing.)

Bidyabinod Pl. II, Fig. 3—4, Ad 240a2—243a3, P 202.1—203.10, S 1421.21—1425.11, not in A.

[Tatra katamō Vishayatīrṇṇō 'nāma samādhir Yatra samādhau sthitvā sarvbāsamādhinām viśayaṁ samatikkrāmaty ayam uchyatē Vishayatīrṇṇō nāma samādhīḥ Tatra katamaḥ*] Sarvbaḡasaṁchayaḡatō nāma samādhīḥ * [Yatra samādhau sarvbadharmāṇāṁ sarvbāsamādhinām cha ḡaḡasaṁchayaṁ anuprāpnōty ayam uchyatē Sarvbaḡasaṁchayaḡataḥ samādhīḥ*] Tatra katama Sthitaniśchittō nāma samādhir Yyatra * [samādhau sthitvā sarvbāsamādhīḥ chittaṁ na pravarttatēyam uchyatē Sthitaniśchittaḥ samādhīḥ Tatra katamaḥ Śubhapushpitaśuddhīḥ samā*] dhir Yyatra samādhau sthitvā sarvbāsamādhinām śubha- * [pushpitaśuddhiṁ pratilabhatēyam uchyatē Śubhapushpitaśuddhīḥ samādhīḥ Tatra katamō Bōdhyāḡavatī samādhir Yatra samādhau sthitvā*] sarvbāsamādhī- [bhyaḥ] sapta bōdhyāḡāṇi pratila* [bhatēyam uchyatē Bōdhyāḡavatī samādhīḥ Tatra katamō nantapratibhānaḥ samādhir Yatra sarvbāsamādhīḥv ananta*] - pratibhānata(ā)ṁ prati[labhatēyam uchyatē] n[antapratibhānaḥ sa*] [mādhīḥ Tatra katamō samasamaḥ samādhir Yatra samādhau sthitvā sarvbāsamādhīḥv asamasamatāṁ pratilabhatē*] ayam uchyatē sama[samaḥ samādhīḥ] Tatra katama [Sarvbadha]mātikkrā* [maṇō nāma samādhir Yatra samādhau sthitvā sarvbatraidhātukaṁ samatikkrāmaty ayam uchyatē Sarvbadharmāṇi*] kkramaṇaḥ samādhīḥ Tatra katama Parichchhēdakarō nā[ma samādhīr Yya*] [tra samādhau sthitvā sarvbadharmāṇāṁ sarvbāsamādhinām cha parichchhēdam paśyaty ayam uchyatē Parichchhēdakarō nāma*] samādhī. Tatra katamō Vimativikiraṇō nāma samādhir Yyatra samā* [dhau sarvbāsamādhīvimatikiraṇaṁ prāpnōty ayam uchyatē Vimativikiraṇaḥ Tatra katamō Niradhi*] [sthānō nāma samādhir Yyatra samādhau sthitvā sarvbadharmāṇāṁ sthānaṁ na samanupa¹⁰] śyaty ayam uchyatē Niradhiśthānaḥ samādhīḥ Tatra katama Ēkavyūhō nāma samādhir Yatra samā- dhau*] sthitvā na kasyachid dharmasya dbayaṁ samanupaśyaty ayam uchyatē. Ēkavyūhaḥ ¹¹ [samādhīḥ Tatra katama Ākārābhiniḡhāraḥ samādhir Yatra samā- dhau sthitvā sarvbadharmāṇāṁ ākārānirhāraṁ*] na samanupaśyaty ayam uchyatē hy Ākārāṇirhāraḥ samādhīḥ Tatra kata* [ma Ēkākārō nāma samādhir Yatra samādhau sthitvā sarvbāsamādhinām ākārāṁ na samanupaśyaty a*] [yam uchyatē Ēkākāraḥ samādhī Tatra katamā(a) Ākārakarō nāma samādhī ¹² [Yatra samādhau sthitvā sarvbāsamādhinām adbayaṁ samanupaśyaty ayam uchyatē Ākārakaraḥ sa*] [mādhīḥ Tatra katama Nirvbedi(dhi)kasarvababhavatalavikiraṇō nāma samādhir Yya¹³] [tra samādhau sthitvā sarvbāsamādhinām nairvbedhika- jñānaṁ anupraviśati yasyānupravēśāt kaṁchid dha*] [maṁ na pratividhyaty ayam uchyatē Nirvbedhikasarvababhavatalavikiraṇaḥ samādhī. ¹⁴ [Tatra katamaḥ Saṁkētarutapravēśaḥ samādhir Yatra samādhau sthitvā sarvbāsamādhinām saṁkētarutā*] [ni praviśaty (!) ayam uchyatē Saṁkētarutapravēśaḥ samādhīḥ Tatra katamō Ghōshava¹⁵] [tīḡirakṣharavimuktaḥ samādhir Yatra samādhau sthitvā sarvbāsamādhīḡirghōshākṣharavimuktāṁ sama*] [nupaśyaty ayam uchyatē Ghōsha- vatīśi(gi)rākṣharavinirmuktaḥ samādhīḥ Tatra katamō ¹⁶ [Jvalanōlkaḥ samādhir Yatra samādhau sthitvā sarvbāsamādhīḥ tējasāvabhāsayaty ayam u*] [chyatē Jvalanōlka samādhī. Tatra katamō Lakṣaṇapariśōdhanō nāma samādhir Yyatra ¹⁷ [samādhau sthitvā sarvbāsamādhinām lakṣaṇāṇi pariśūdhyaṁtēyam uchyatē

Lakṣhaṇapariśōdhanāḥ samādhīḥ*] Tatra katamō-nabhilakṣhō nāma samādhir Yyatra samādhau sthitvā sarvbasamādhīn arṇ⁶⁶[nabhilakṣhitān samanupaśyaty ayam uchyatē-nabhilakṣhaḥ samādhīḥ Tatra katamaḥ Sarvbākāravarōpētaḥ sam*]-ādhir Yyatra samādhau sthitasya sarvbasamādhayaḥ sarvbākāravarōpētā bhavaṃ⁶⁷[ty ayam uchyatē Sarvbākāravarōpētaḥ samādhīḥ Tatra katamaḥ Sukhaduḥkhanirabhinandanāḥ samādhī*]r Yyatra samādhau sthitvā sarvbasamādhīḥ sukhaduḥkhaṇī samanupaśyaty ayam uchya⁶⁷[tē Sukhaduḥkhanirabhinandanō nāma samādhīḥ Tatra katamō=kṣhayākārō nāma samādhir Yatra samādhau*] sthitvā sa[mādhīnām kṣa]yaṃ na samanupaśyaty ayam uchyatē=kṣhayākāraḥ sa⁶⁸[mādhīḥ Tatra katamō Dhāraṇīpadhō nāma samādhir Yatra samādhau sthitvā sarvbadhāraṇī dharayaty aya*]m uchyatē [Dhāraṇī]padhaḥ samādhī. Tatra katama Samyaktvamithyātvasarvbasam⁶⁹[grasaṇaḥ samādhir Yatra samādhau sthitvā sarvbasamādhīnām samyaktvamithyātvaṃ na samanupaśyaty ayam uchyatē Samyak*]tvaṃmithyātvasarvba[samgrasaṇaḥ samādhī] Tatra [katamō] Rōdhanirōdha⁷⁰[praśamaṇaḥ samādhir Yatra samādhau sthitvā sarvbasamādhīnām rōdhanirōdhaṃ samanupaśyaty ayam uchya⁷⁰Rōdhani*]-rōdhappraśa[mana samādhī Tatra katamō] hy Avirōdhāpratirōdha⁷¹[samādhir Yatra samādhau sthitvā sarvbasamādhīnām avirōdhāpratirōdhaṃ samanupaśyaty ayam uchyatē=virōdhāpratirōdhaḥ samādhīḥ Tatra*] katamō Vimalaprabhō nāma samādhir Yya⁷²[tra samādhau sthitvā sarvbasamādhīnām prabhāmaṇḍalaṃ nōpalabhatē-yam uchyatē Vimalaprabhaḥ samādhīḥ Tatra katamaḥ Śāravatī sa*]-mādhir Yyatra samādhau sthitvā sarvbasamādhīnām asā⁷³[raṃ samanupaśyaty ayam uchyatē Śāravatī samādhīḥ Tatra katamaḥ Paripūrṇapachandravimalaḥ samādhir Yyatra samādhau sarvbasamādhā*]yaḥ paripūrṇā bhavanti tadyathā paṇichadaśyāṃ ⁷⁴[chandrmaṇḍalam ayam uchyatē Paripūrṇapachandravimalaḥ samādhīḥ Tatra katamō Mahāvyūhō nāma samādhir Yatra samādhau sthitvā sa*]rvbasamāda(dha)yō mahāvyūhasamanvāgatā.

Bidyabinod Pl. III, Fig. 1—2, Ad 243a3—246b1, P 203.10—205.10, § 1425.11—1430.11; not in A.

[bhavanty=ayam uchyatē Mahāvyūhaḥ samādhīḥ Tatra katamaḥ Sarvbākārāprabhākārō nāma samādhir Yatra samādhau sthitvā sarvbasamādhīn sarvbadhar*] mācīś chāvabhāsa[ya]tē-yam uchyatē Sarvbā⁷⁵[kārāprabhākaraḥ samādhīḥ Tatra katamaḥ Samādhisamataḥ samādhir Yatra samādhau sthitvā sarvbasamādhīnām anuvikṣhēpam ēkāgratām u*]palabhatē-yam uchyatē Samādhisamataḥ nā[ma samādhīḥ Tatra katamō=rajōvirajaḥ samādhir Yatra sarvbasamādhīn niḥklēśān karōty ayam uchyatē=rajōvirajaḥ samādhīḥ Ta*]tra katamō hy Araṇasarāṇasarvbasamāvasara⁷⁶[pō nāma samādhir Yatra samādhau sthitasya sarvbasamādhayō na raṇanty ayam uchyatē=raṇasarāṇasarvbasamāvasaraṇō*]nāma samādhīḥ Tatra katamō=ni[laṃbh]anikētani⁷⁷[rataḥ samādhir Yatra samādhau sarvbasamādhīnām ālayam nōpaity ayam uchyatē=ilāmbhanikētanirataḥ samādhī*]ḥ Tatra katama[s Tathatāsthītaniśchittō] nāma samā[dhir Yya]tra samā[dhau sarvbasamādhīnām tathatā na nivarttatē-yam uchyatē Tathatāsthītaniśchittaḥ samādhīḥ Tatra kathamaḥ Kāyakali*]saṃprathamānō(mathanō) nā[ma samādhir Yya]tra samā[dhau sthitvā sa]rvbasamā[dhīnām kāyaṃ nōpalabhatē-yam uchyatē Kāyakaliṣaṃprathamānō nāma samādhīḥ. Tatra katamō Vākkali*]vidhvansana-

gaganakalpō nāma samādhir Yyatra samādhau sthitvā sarvba⁸[samādhīnānī vākkarma nōpalabhatē-yam uchyatē Vākkalividhvamsanagaganakalpaḥ samādhīh Tatra katama Ā*]kāśasaṅgavimuktanirupalēpō nāma samādhir Yyatra samādhau sthitvā ⁹[sarvbadharmanirupalēpatām anuprāpnōty ayam uchyatē Ākāśasaṅgavimuktanirupalēpaḥ samādhīh*] Idam Subhūtē bōdhisatvasya mahāsatvasya prajñāpāramitāyām charatō ma¹⁰[hāyānam

Samādhīparivarttō nāmnā pañchadaśaḥ*].

Punar aparaṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam¹¹[yaduta chatvāri smṛityupasthānāni. Tatra katamaṁ kāyasṁṛityupasthānam Iha Subhūtē bōdhisatvō mahāsatvō*] hy ādhyātmē kāyē kāyānudarasi viharati. na cha kāya-¹²[gatān vitarkān vitarkayaty ātāpī saṁprajānaḥ smṛitimān vinīya lōkē-bhidhyādaurmanasyē bahirdhākāyē kāyānupaśyī viha*]raty ādhyātmabahirdhē kāyē kāyānupaśyī viharati na cha¹³[kāyagatān vitarkān vitarkayaty ātāpī saṁprajānaḥ smṛitimān vinīya lōkē-bhidhyādaurmanasyē*] ādhyātmāsu vēdanāsu chittē dharmēshu dharmānupaśyī viharaty ātāpī ¹⁴[saṁprajānaḥ smṛitimān vinīya lōkē-bhidhyādaurmanasyē bahirdhēshu dharmānupaśyī viharaty ātāpī saṁ*]. prajānaḥ smṛitimān vinīyābhīdhyālōkēdaurmanasyē [!] ādhyātmabahirdhēshu dharmā¹⁵[nupaśyī viharaty ātāpī saṁprajānaḥ smṛitimān vinīya lōkē-bhidhyādaurmanasyē Kathaṁ Subhūtē*] bōdhisatvō mahāsatvō-dhyātmē kāyē kāyānupaśyī viharati Iha Subhūtē ¹⁶[bōdhisatvō mahāsatvaś charamāṇaś charāmīti prajānāti. sthitaḥ sthitō-smṛiti prajānāti. nishapno ni*]shaṇṇa-m-asmi prajānāti śāyāna [śāyāna-m-asmi prajānā]ti yathā ya¹⁷[thā khalu punar asya kāyaḥ sthitas tathā tathainaṁ prajānāti. Ēvaṁ khalu Subhūtē bōdhisa*]tvō mahāsatvō-dhyātmēkāyē kāyānupaśyī viharaty ātāpī saṁprajānaḥ ¹⁸[smṛitimān vinīya lōkē-bhidhyā daurmanasyē. Punar aparaṁ Subhūtē sa bōdhisatvō-bhikkrama-pra*]tikkramasāṁprajānachārī bhavaty ālōkitavilōkitasaṁprajānachārī bhava¹⁹[ti saṁghātīpīṇḍapātachīvaradhāraṇē aśītapītakhādītāsvādītāśāyitanidrāprativinōdī*]tō gatāgata sthitanīshaṇṇō svapna-jāgarita bhāshitatushṇībhāvasaṁjānya-²⁰[pratisaṁlayanē saṁprajānachārī bhavati. Ēvaṁ Subhūtē bōdhisatvō mahāsatvaḥ prajñāpāramitē*]yām charamāṇō-dhyātmē kāyē kāyānupaśyī viharati tach chānupalamābha²¹[yōgēna Punar aparaṁ Subhūtē bōdhisatvō mahāsatvaḥ prajñāpāramitāyām charamāṇaḥ smṛita āśvasīti smṛit*]jāśvasatimāni sa praśvasati sa dīrgha vā śvasīti dīrghā(a)m vāśvasa²²[ti dīrghaṁ vā praśvasīti praśvasīmi dīrghaṁ śvasīmi dīrgham āśvasīmi dīrgham praśvasīmīti prajānāti sa hira*]sva vāśvasati hrasvam āśvasīmīti prajānāti: [hrasvaṁ vā praśvasa]-²³[ti hrasvaṁ praśvasīmīti prajānāti. Tadyathāpi Subhūtē kuṁbhakāraḥ kuṁbhakārāntēvāsī vā dīrgham āvidhyān dīrgham*] āviddhyāmīti prajānāti hrasvaṁ vā prativī[dyaṁ āvidyaṁ] hrasvaṁ pra²⁴[tivīdhyāmīti prajānāti ēvaṁ ēva Subhūtē bōdhisatvō mahāsatvaḥ smṛitō vāśvasitaḥ smṛitō vā praśva*]sitō. dīr[gham āśvasīti dīrgham āśvasi]mīti prajā[nāti dī]²⁵[rgham praśvasan dīrgham praśvasīmīti prajānāti hrasvam āśvasan hrasvam āśvasīmīti prajānāti hrasvaṁ praśvasan hrasvaṁ praśvasīmīti pra*]jānāti. Ēvaṁ hi Subhūtē bōdhisatvō mahā²⁶[satvō-dhyātmakāyē kāyānupaśyī viharaty ātāpī saṁprajānaḥ smṛitimān vinīya lōkē-bhidhyādaurmanasyē. Punar aparaṁ Subhūtē*] bōdhisatvō mahāsatva imam ēva kāyaṁ dhā²⁷[tuśō pratyavēkshatē asty asmiṁ

prithivīdhātur abdhātus tējōdhātur vāyudhātuḥ. Tadyathāpi Subhūte dakṣhō gōghnō vā g*]ōghnāntēvāsī vā tīkshṇēna śāstrēṇa gām vām(va)dhyā¹⁴[dgām hatvā cha chatvāri phalakāni kuryāt chatvāri phalakāni cha kṛtvā pratyavēkṣhatē sthitō vāthavā nishanṇaḥ ēvam ēva Subhūte*] bōdhisatvō mahāsatvaḥ prajñāpāramitāyām

(One folio missing.)

Bidyabinod Pl. III, Figs. 3-4, Ad 249b5—253a1; P 207.1—209.9, S 1434.15—1441.22; not in A.

[Punar aparām Subhūte bōdhisatvō mahāsatvō yadā paśyati śivapathikāyām asthīny anēkavarṇāṇi nīlāni kapōtavarṇāṇi¹chūrṇakajātāni prithivyām pāṃsunā samasamikṛitāni sa imam ēva kāyam tatrōpasamharati Ayam api kāya ēvamdharma ēvampra*]kāra ētāyā [dharmaatā]yā hy aparimuktaḥ²[ēvam khalu Subhūte bōdhisatvō mahāsatvō adhyātmakāyē ēvam bahirdhākāyē ēvam adhyātmabahirdhākāyē kāyānupaśyī viharaty ātā*]pī samprajānyaḥ! smṛitimām vinīyābhidyā³[daurmanasyē, ēvam vēdanāyām chittē dharmēshu dharmānupaśyī viharaty ātāpī samprajānaḥ smṛitimām Idam api Subhūte bōdhisatvasya*] mahāsatvasya mahāyānam. Punar aparām Su⁴[bhūte bōdhisatvasya mahāsatvasya mahāyānam yaduta chatvāri samyakprahāṇāni Katamāni chatvāri Iha Subhūte bōdhisatvo=utpannānām*] pāpakānām(m-a)kuśālānām! dharmānām a⁵[nutpādāch chhandam janayati vyāyachehhatē chittam pragrihṇāti samyak pradadhāty utpannānām pāpakā kuśālānām dharmānām*] prahāṇāch chhandam [janayati vyāyā]mati chittam [parigrihṇāti] sa⁶[myak pradadhāty anutpannānām kuśaladharmānām utpādāch chhandam janayati vyāyachehhatē vīryam ārabhatē chittam pari*]grihṇāti [samyak pradadhāty utpannānām ku]śala[dharmānām sthita]yē [bhūyōbhāvāya, asaṃpramōshāya, aparihāṇāya, paripūrayē chhandam janayati vyāyachehhatē vī*]ryam ārabhatē chittam parigrihṇāti samyak pradadhāti ta[ch chānupalam]bha⁷[yōgēna Idam api Subhūte bōdhisatvasya mahāsatvasya mahāyānam. Punar aparām Subhū*]tē bōdhisatvasya mahāsatvasya mahāyānam yad idam chatvāra riddhipādām(dāh)⁸[katamē chatvāraḥ Iha Subhūte chhamdasamādhiprahāṇasamāskārasamanvāgatam riddhi*]pādām bhāvayati vivēkaniśritam virāganiśritam nirōdhaniśritam vyavasargapa⁹[riṇatam Vīryasamādhiprahāṇasamāskārasamanvāgatam riddhipādām bhāvayati Chittasamādhiprahāṇasamāskā*]samanvāgatam riddhipādām bhāvayati Mīmāṃsasamādhiprahāṇasamāskā¹⁰[rasamanvāgatam riddhipādām bhāvayati vivēkaniśritam virāganiśritam nirōdhaniśritam vyavasargapa*]riṇatam tach chānupalambhayōgēna Idam api Subhūte bōdhisatvasya mahā¹¹[satvasya mahāyānam Punar api Subhūte bōdhisatvasya mahāsatvasya mahāyānam yaduta pañchēndri*]yāṇi Katamāni pañcha Tadyathā śradr(ddh)ēndriyam vīryēndriyam smṛitēndriyam samādhēndri¹²[yam prajñēndriyam. Idam api Subhūte bōdhisatvasya mahāsatvasya mahāyānam. tach chānupalambhayō*]gēna Punar aparām Subhūte bōdhisatvasya mahāsatvasya mahāyānam ya¹³[duta pañcha balāni. Katamāni pañcha. Śradhābalaṃ vīryabalaṃ smṛitibalaṃ samādhibalaṃ pra*]jñā[balaṃ Idam api Subhūte bōdhisatvasya ma]hāsatvasya mahāyānam tach chā¹⁴[nupalambhayōgēna Punar aparām Subhūte bōdhisatvasya mahāsatvasya mahāyānam yaduta sapta*] bōdhyāṅgāni Katamāni sapta Iha Subhūte bōdhisatvō mahāsatvō

smṛitī¹⁰[sambōdhyāṅgaṁ bhāvayati vivēkaniśritaṁ virāganiśritaṁ nirōdhaniśritaṁ
vyavasargaparipatam Dharmapra*]vichayasambōdhyāṅgaṁ Vīrya Prīti Prasrab-
dhi Samādhi Upēkshāsambōdhyāṅgaṁ bhā¹¹[vayati vivēkaniśritaṁ virāganiśri-
taṁ nirōdhaniśritaṁ vyavasargaparipatam tach chānupalambhayōgē*]na Idam
Subhūtē bōdhisatvasya mahāsatvasya mahāyānam Punar apa¹²[ram Subhūtē
bōdhisatvasya mahāsatvasya mahāyānam yadutāryāśtāṅgamārgaḥ Katama āryā-
śtāṅgamārgaḥ Samyagdri*]śtīḥ samyaksaṁkalpa[ḥ] samyagvāk samyakkarmān-
taḥ samyagājīvam samyagvyā¹³[yāmaḥ samyaksmṛitīḥ samyaksamādhiḥ tach
chānupalambhayōgēna Idam api Subhūtē bōdhi*]satvasya mahāsatvasya mahā-
yānam Punar aparām Subhūtē bōdhisa¹⁴[tvasya mahāsatvasya mahāyānam
yaduta trayō vimōkshamukhasamādhayaḥ Katamē trayāḥ Sūnyatāsa*]mādhiḥ
ānimittam samādhiḥ Apraṇiditam[!] samādhiḥ Tatra katamā Sūnyatāsa¹⁵[mādhiḥ
Sūnyān dharmān pratyavēkshamāṇasya Sūnyatāvīmōkshamukham Animittān dhar-
mān pratyavēkshamāṇasy Animitta*]vimōkshamukham Anabhisamkārasamkāro-
praṇidhitam vimōkshamukham Ida¹⁶[m api Subhūtē bōdhisatvasya mahāsatvasya
mahāyānam. Itēshu trishu vimōkshamukhēshu śikshitavyam. Punar aparām
Subh*]ūtē bōdhisatvasya mahāsatvasya mahāyānam [yaduta]-m-ēkā¹⁷[daśa jñānā-
ni Katamāny ēkādaśa duḥkhajñānam. pēyālam. yāvat kshayaajñānam anutpādayajñānam
dharmaajñānam anvayaajñānam*] samvṛitijñānam [parachittajñā]nām yathōktaṁ
[jñānam iti Ta]tra ka¹⁸[tamaṁ duḥkhajñānam Yad duḥkhasyānutpādayajñānam
idam uchyatē duḥkhajñānam Tatra katamaṁ samudayaajñānam Yat samuda*]-
yasya prahāṇajñānam [Katamaṁ] nirōdhajñānam Ya[d duḥ]khasya ¹⁹[nirōdha-
jñānam Katamaṁ mārgajñānam Yad āryāśtāṅgamārgajñānam Katamaṁ ksha-
yajñānam Yad rāgadvēśhamōhakshayaajñānam [Katamaṁ*] anutpāda*]jñānam [Yad
bhavagatyanutpādayajñāna : Katamaṁ dharmajñā²⁰[nam Yat pañchānām skandhā-
nām aprakṛitiparichehḥēdayajñānam Katamaṁ anvayaajñānam Yach chakshur anityam
śrōtraṁ ghrāṇam jihvā kāyō manō nityam iti jñānam*] pēyālam yāvad dharmā
anityā ²¹[ti jñānam yāvat pratītyasamutpādō nitya iti jñānam idam uchyatē-
nvayaajñānam Katamaṁ parachittajñānam Yat parasatvānām para*]pudgalānām
chētasaiḥ chittai[ḥ] chaitasikēshu dha²²[rmēshu cha jñānam Katamaṁ samvṛiti-
jñānam Yat pratipajñānam Katamaṁ yathōktaajñānam Yat tathāgatasya sarvā-
kārajñānatājñānam Idam api*] Subhūtē bōdhisatvasya mahāsatvasya ma-

Bidyabinod Pl. IV, Fig. 1-2, Ad 253a1—258b4, P. 209.10—211.13, Ś 1442.1—1448.17; not in A.

¹[hāyānam tach chānupalambhayōgēna Punar aparām Subhūtē bōdhisat-
vasya mahāsatvasya mahāyānam yaduta trīṇīndriyāṇi Katamāni trīṇy Anājñ*]-
ātamm ājñāsyāmīndriyam. ājñēndriya²[m ājñātāvīndriyam Tatra katamaṁ anā-
jñātam ājñāsyāmīndriyam Yad anadhigataśīkshānām pudgalānām śraddhēndriyam
vīryēndriyam smṛitīndriyam*] samādhēndriyam prajñēndriyam iti Tatra kata³[mam
ājñēndriyam Yach chhaikshānām pudgalānām ājñātavatām śraddhēndriyam
vīryēndriyam smṛitīndriyam samādhīndriyam prajñēndriyam idam uchyatē*]
ājñēndriya. Tatra katamaṁ ājñātāvīndri⁴[yam Yad aśaikshānām pudgalānām
tadyathārhatām pratyēkabuddhānām bōdhisatvānām tathāgatānām arhatām sam-
yaksambuddhānām śraddhēndriyam*] [vīryēndriyam smṛitīndri]yam samādhēnd-
riya prajñēndri⁵[yam idam uchyatē ājñātāvīndriyam. Idam api Subhūtē bōdhi-

satvasya mahāsatvasya mahāyānam. tach chānupa*)lambhayōgēna [Punar aparāṁ Subhūtē bōdhisatvasya] mahā*)satvasya mahāyānam yaduta trayah samādhayaḥ. Katamē trayah Savitarkaḥ savichārah samādhiḥ avita*)rkō vichāramātraḥ [samādhiḥ avitark]āvichā[rah samādhiḥ] Tatra ka*)tamah savitarkaḥ savichārah samādhiḥ Viviktaṁ kāmair viviktaṁ pāpakair akuśalair dharmair savitarkaṁ savichā*)raṁ vivēkajaṁ prītisukhaṁ prathamam dhyānam ayam uchyatē [savitarkaḥ sa]vi*)chārah samādhiḥ. Tatra katamo-vitarkō vichāramātraḥ samādhiḥ Prathamadhyānasya dviṭiyadhyā*)nasya yā[ra*)]tarikāyam uchyatē-vitarkō vichāramātraḥ samādhiḥ Tatra ka*)tamō-vitarkāvichārah samādhir. Dviṭiyadhyānād ārabhya yāvan naiva samjñā nāsamjñāyam uchyatē-vitarkā*)vicharasamādhir. Idam api Subhūtē bōdhisatvasya mahāsatvasya mahā*)yānam. Punar aparāṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta daśānusmṛitayaḥ Ka*)tamā daśa Tadyathā buddhānusmṛiti dharmānusmṛiti saṁg(gh)ānusmṛiti. śīlānusmṛi*)ti tyāgānusmṛiti dēvatānusmṛiti udvēgānusmṛiti kāyagatānusmṛiti ānāpānānusmṛi*)ti. maraṇānusmṛitir. Idam api Subhū[tē*)] bōdhisatvasya mahāsatvasya mahāyānam ¹²[tach chānupalambhayōgēna. Punar aparāṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta*)] chatvāri dhyānāni chatvāry apramāṇāni. chatasra ārūpyasamāpattayaḥ ¹³[aṣṭau vimōkṣhā navānupūrvbavihārasamāpattayaḥ. Idam api Subhūtē bōdhisatvasya mahāsatvasya ma*)hāyānam tach chānupalambhayōgēna. Punar aparāṁ Subhūtē bōdhisatvasya ¹⁴[mahāsatvasya mahāyānam yaduta daśa tathāgatabalāni. Katamāni daśa. Iha bōdhisatvō mahāsatvaḥ*)] pudgalānām sthānam cha sthānatō yathābhūtaṁ pra[jānītē]-sthānam chāsthānatō ¹⁵[yathābhūtaṁ prajānītē. atī-tānāgatapratyutpannānām karmaṇām karmasamādānānām cha sthānatō vipā*)kaṁ yathābhūtaṁ prajānītē anēkadhātuṁ nānādhātu lōkaṁ yathābhū-¹⁶[taṁ prajānītē parasatvānām parapudgalānām nānādhimuktikatām yathābhūtaṁ prajānītē. para*)satvānām parapudgalānām indriyaparāparatē yathābhūtaṁ prajānītē ¹⁷[sarvbatragāminīm pratipadam yathābhūtaṁ prajānītē. parasatvānām parapudgalānām*)] bōdhyānga dhyāna vimōkṣha samādhi samāpattayaḥ saṁklēśa vyavadh(d)āna vyūsthāna[!]: jñā¹⁸[nam yathābhūtaṁ prajānītē. sō-nēkavidham pūrvbanivāsam anusmarati. sa divyēna chakshushā chyutyutpāda*)]-jñānam yathābhūtaṁ prajānītē. āsravāpāṁ kṣhayād anāsravi vi(chē)tōvi¹⁹[muk-tim prajñāvimuktim dṛiṣṭa ēva dharmē svayam abhijñāya sākshātkṛitvōpasam-padya viharati kṣhīṇā mē jā*)tir ushitaṁ mē brahmachāryam kṛitam mē karaṇīyam nāparam asmād bhavaṁ prajā²⁰[nāmi. tach chānupalambhayōgēna Idam api Subhūtē bōdhisatvasya mahāsatvasya mahāyānam. Puna*)r aparāṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yad idam chatvā²¹[ri vai-śāradyāni Katamāni chatvāri Samyaksambuddhasya mē pratijānataḥ. Imē dharmā nābhisambuddhā iti śramaṇō*)vā brāhmaṇō vā dēvō vā Mārō vā Brahmā vā kaśchid vā pudga[la*)]lōkē sa²²[ha dharmēṇa chōdayēd iti nimittam ētan na samanupaśyāmi. idam atra nimittam na samanupaśya*)mānaḥ kṣhē-maprāptaś cha viharāmy abhayaprāptaś cha viharāmi vaisā²³[radyaprāptaś cha viharāmi. ārshabham udāram sthānam prajānāmi parishadgataḥ samyak simhanādam nadāmi brāhmaṇ chakra*)m pravarttayāmy a[pravarttitam śrama]-ṇena [vā brāhma]ṇena vā ²⁴[dēvēna vā Mārēṇa vā Brahmaṇā yā kēnachid

vā lōkē saha dharmēṇa Kshīṇāsravasya mē prajānataḥ Imē āśravā*] na parī-
kshī [nā ity atra bata mē ka]śchich chhramaṇō vā brāhmaṇō vā *¹¹[dēvō
vā Mārō vā Brahmā vā kaśchid vā pudgalalōkē yāvat saha dharmēṇa. Yē
tvayāntarāyikā dharmā ākhyātās tē pratisēvyamānā a*]lam antarāyāya nēdaṁ
sthānaṁ vidyatē i¹²[ti mē śramaṇō vā brāhmaṇō vā dēvō vā Mārō vā
Brahmā vā kaśchid vā pudgalalōkē saha dharmēṇa chōdayēd iti nimittam idaṁ
h*]y ahaṁ na samanupaśyāmīdaṁ chāhaṁ nimitta[m na*]sa¹³[manupaśyamānaḥ
kshēmaprāptō viharāmy abhayaprāptaḥ pēyālaṁ yāvat saha dharmēṇa Yā tvayā
pratipad ākhyātā āryanīryāṇikā nīryā*]ti tatkarasaya samyagduḥkhakshayaṇā
tām prati¹⁴[padyamānō nīryāyāt samyagduḥkhakshayaṇēti nēdaṁ sthānaṁ
vidyatē ity atra bata mē pēyālaṁ yāvat saha dharmēṇa Idam api Subhūtē
bōdh*]isatvasya mahāsatvasya mahāyānaṁ praśi-

(12—14 folios missing.)

Bidyabinod Pl. IV, Figs. 3-4, Ad 293a3-296a7, P 229.16-231.18, S 1508.20-
1530.15; b 11 ff. cf. A 24-5.

[ēvaṁ asaṁvidyamānēshu sarvbadharmēshu katamō dharmāḥ katamēna
dharmēṇa nīryāsyati. tat kasmād dhētōḥ tathā hi Subhūtē ātinā nōpalabhyatē
ātmanō=tyantaviśuddhitām upādāya. ēvaṁ yāvat satva*]jīvajānakapaśyakasya
dharmadhātur nō²[palabhyatē hy atyantaviśuddhitām upādāya. tathatā nōpala-
bhyatē bhūtakōṭir nōpalabhyatē hy atyantaviśuddhitām upādāya*] achintya-
dharmadhātuḥ nōpalabhyatē hy atyantavi³[śuddhitām upādāya skandhadhātvāya-
tanāni nōpalabhyantē=tyantaviśuddhitām upādāya pratītyasamutpādō nōpala-
bhyatē=tyantavi⁴[śuddhitām upādāya [tathā] dā[nupāram]itā *]śīlapāramitā
vīryapāramitā kshāntipāramitā dhyānapāramitā prajñāpāramitā nōpalabhyatē-
tyantaviśuddhitām upādāyā*]dhyātmaśūnyatā nōpa]labhyatē hy atyantaviśu-
⁵[ddhitām upādāya pēyālaṁ yāvad abhāvasvabhāvaśūnyatā nōpalabhyatē hy aty-
antaviśuddhitām upādāya smṛityupa*]sthānāni [nōpalabhyantē hy atyantaviśud-
dhitām upādā*]ya bōdhipakṣhikā dharmāḥ balāni vaiśāradyāni pratisaṁvidāḥ
āvēdanikā buddhadharmāḥ srōtaāpannaḥ sakṛidāgāmī*] [anāgāmih] pra[tyēka-
buddhaḥ tathā]gatō[=rthā samyaksaṁbu]ddhō nō⁷[palabhyatē hy atyantaviśud-
dhitām upādāya tathā srōtaāpattiphalaṁ pēyālaṁ yāvat sarvbākārajñatā nōpa*]-
labhyatē hy atyantaviśuddhitām upādāya anutpādō nōpala⁸[bhyatē hy atyanta-
viśuddhitām upādāya tathā anirōdhaḥ asaṁklēśaḥ. avyavadānaṁ anabhī*]-
saṁskārō nōpalabhyatē hy atyantaviśuddhitām upādāya pūrvbāntō nō⁹[pala-
bhyatē hy atyantaviśuddhitām upādāya tathāparāntō nōpalabhyatē tathāgatir
gatiḥ sthitiḥ chyutir upapa*]ttir nōpalabhyatē hy atyantaviśuddhitām upādāya.
hānir nōpa¹⁰[labhyatē vṛiddhir nōpalabhyatē hy atyantaviśuddhitām upādāya
Kasyānupalabdheḥ sarvbatī nōpalabhyatē Dharmadhā*]tvanupalabdheḥ nōpala-
bhyatē tat kasmād dhētōr na hi Subhūtē dharmadhātva¹¹[nupalabdheḥ dhar-
madhātur upalabhyatē tathānutpādānirōdhāsaṁklēśāvyavadānānabhisatīskāra-
tatha*]tābhūtakaṭyānupalabdheḥ yāvat prajñāpāramitānupalabdheḥ nōpala¹²[bhyatē
prajñāpāramitā. adhyātmaśūnyatānupalabdheḥ nōpalabhyatē adhyātmaśūnyatā.
pēyālaṁ*] -[yā]vad abhāvasvabhāvaśūnyatānupalabdheḥ nōpalabhyatē. smṛityu-
pasthānū¹³[nupalabdheḥ nōpalabhyatē. pēyālaṁ yāvad asṭādaśāvēdanikabuddha-

dharmānupalabdhēr nōpalabhyatē*] srōtaāpannānupalabdhēr nōpalabhyatē piyālaṁ Yāvat tathāgatānupa]¹⁴[labdhēr nōpalabhyatē śrōtaāpattiphalānupalabdhēr nōpalabhyatē yāvat sarvbākārajñātānu*]palabdhēr nōpalabhyatē anutpādānupalabdhēr nōpalabhyatē yāvad anabhisam]¹⁵[skārānupalabdhēr nōpalabhyatē anabhisamskāraḥ. pūrvbāntānupalabdhēr nōpalabhyatē yāvad vṛi*]ddhīr nōpalabhyatē prathamabhūmyanupalabdhē nōpalabhyatē yāva daśamabhū]¹⁶[myanupalabdhēr nōpalabhyatē. Punar api bhūmyanupalabdhēr nōpalabhyantē daśabhūmayāḥ. Katamā daśa. Tadya*]thā Suklavipaśyanā bhūmir Gōtrabhūmiḥ [Āṣṭamakabhūmir Darśana]-¹⁷[bhūmis Tanūbhūmir Vitarāgabhūmiḥ Kṛitāvībhūmiḥ Pratyēkabuddhabhūmir Bōdhisatvabhūmi*]r[!] Sambuddhabhūmiri ti. Tatradhyātmasūnyatāyām prathamabhūmir nōpala]¹⁸[bhyatē. pēyālaṁ. yāvad abhāvasvabhāvasūnyatāyām prathamā bhūmir nōpalabhyatē. Ēvam adhyātmasūnya*]tāyām dvitīyā bhūmir nōpalabhyatē piyālaṁ tṛitīyā bhūmis chaturthi]¹⁹[bhūmiḥ pañchamī bhūmiḥ shashṭhī bhūmiḥ saptamī bhūmir aṣṭamī bhūmir navamī bhūmir yāvad abhāvasvabhāva*]śūnyatāyām daśamā bhūmir nōpalabhyatē. Tat kasmād dhētōr. Na hi Subhūtē*]²⁰[prathamabhūmyanupalabdhīr upalabhyatē na nōpalabhyatē pēyālaṁ yāvan na daśamabhūmyanupalabdhīr a*]tyantaviśuddhitām upādāya. Adhyātmasūnyatāyām satvapariṣāko]²¹[nōpalabhyatē pēyālaṁ yāvad abhāvasvabhāvasūnyatāyām satvapariṣāko nōpalabhyatē hy atyantavi*]śuddhi[tām u*]pādāya Adhyātmasūnyatāyā buddhakshētrapariśōdhanam nōpa]²²[labhyatē pēyālaṁ. yāvad abhāvasvabhāvasūnyatāyām buddhakshētrapariśōdhanam nōpalabhyatē hy atyantavi*]śuddhitām upādāya Adhyātmasūnyatāyā pañcha chakshūmshi nōpa]²³[labhyantē. pēyālaṁ. yāvad abhāvasvabhāvasūnyatāyām pañcha chakshūmshi nōpalabhyantē hy atyantaviśuddhitām upādāya*] Ēvam [hi] Subhūtē bōdhisatvō mahāsatvō=[nupalaṁbhayō]-²⁴[gēna sarvbadharmānām mahāyānēna sarvbākārajñātāyām niryāsyati*]¹

²⁵[Athāyushmām Subhūtīr bhagavantam ētaḍ avōchat. Mahāyānam mahāyānam iti bhadanta bhagavann uchyatē. sadēva*]mā[nushāsuraṁ lōkam abhibhū]ya niryā²⁶[syati tēnōchyatē mahāyānam iti. Ākāśasamaṁ tad yānam. Tadyathāpy ākāśē-pramēyānām asaṁkhyēyānām satvānām avakāśa*]s tad anēna bhadanta bhagava ²⁷[paryāyēna idam mahāyānam. Tadyathāpi bhadanta bhagavann ākāśasya āgamō vā nīrgamō vā sthānam vā nōpalabhyatē ēvaṁ*] khalv asya bhadanta bhagavam mā²⁸[hāyānasya naivāgamō na nīrgamō na sthānam upalabhyatē. Tryadhvasamatāyānam idam yānam yad uta mahāyānam tasmād bhadanta*] bhagavaṁs tad yānam mahāyānam mahāyānam i-

Fol. 152, Ad 418b2-420b4; cf. A 50.17-20.

¹. bōdhisatva[m] mahāsatvam āgamyā daśānā kuśalānān dharmapathānām lōkē prādurbhāvō bhavati tatha chaturṇā dhyānānām: chaturṇāpramāṇānām *]chātasṛṇām ārū*]pyasamāpattinām lōkē pradurbhāvō bhavati Tathā dānapāramitāyā lōkē prādurbhāvō bhavati: Ēvam śīlapāramitāyā kshāntipāramitāyā vīrya*]pāram[itāyā*] dhyānapāramitāyā prajñāpāramitāyā: lōkē prādurbhāvō bhavati Tathādhyātmasūnyatāyā lōkē prādurbh[āvō bh*]javati:

¹ b10 illegible in the plate. It contained a colophon, of which Bīdyabīnōd tried to make out [sa]māpta ē. . . [rivaṛtīś . . . m[ā]k[ā]daśya. I can only see a subscribed ta, illegible traces of six or seven akṣaras, and ma. . . daśya. The Tibetan colophon is theg- pa chen- paḥi saṁ- par ḥbyun- ba baṅ- paḥi lehu 18.

ēvaṃ yāva abhāvasvabhā⁴vaśunyatāyā lōkē prādurbhāvō bhavati: Tathā
 chaturṇām smṛityupasthānānā lōkē prādurbhāvō bhavati: piyāla yāva aṣṭādaśā-
 nām āvēdanikānām buddhadharmānā ¹lōkē prādurbhāvō bhavati [sarvā] ²
 kā[ra*]jñatāyā lōkē prādurbhāvō bhavati: Punar apara bhaddhanta bhagavan bōdhi-
 satva mahāsatva³m āgamyā kṣatriyamahāśālānā lōkē prādurbhāvō: bhavati: ēvaṃ
 brāhmaṇamahā⁴śālānām: grīhapattimahāśālānām lōkē prādu[r]bhāvō*] bhavati:
 tathā rājñā chakkravarttīnā lōkē prādurbhāvō bhavati: tathā bhaddhanta bha-
 gavām bōdhisatvām āgamyā cha⁷tumahārājikāyikā dēvā prajñāyantē ēvaṃ
 yā[vad*] akanishṭhā[!] dēvā prajñāyatē: tathā bhaddhanta bhagavām bōdhisatvā
 mahāsatvam āgamyā srōttāpattiphalaṃ prajñā⁸yatē srōttāpanna prajñāyatē:
 ēva yāva arhatvaṃ prajñāyatē: arhā prajñāyatē pratyēkabōdhi prajñāyatē
 pratyēkabuddha prajñāyatē: tathā bhaddhanta bhagavām bō⁹dhisatva mahā-
 satvaṃ [āgamyā satvānām*] paripāka prajñāyatē: buddhakṣētrapariśōdhanam
 prajñāyatē: tathāgata: arhanta samyak sambuddhā lōkē prajñāyantē dharmacha-
 kkrapravarttanāni cha lōkē¹⁰ prajñāyatē: tathā buddharatnaṃ prajñāyatē: dhar-
 maratnaṃ prajñāyattē saṃgharatna prajñāyatē: tad anēna bhaddhanēna[!] ¹¹
 bhaddhanta bhagavām paryāyēṇa bōdhisatvasya mahāsa¹²tvasya sadēvamā-
 nushyāsūrēṇa lōkēna satatam rakṣhānuguptim saṃvidhāsyāmi: Ēvaṃ uktō bha-
 gavām Śakkraṃ dēvēndraṃ ētaḍ avōchat Ēvaṃ ēta Kōśika tathā yathā
¹³yūyam vadatha: bōdhisatva Kōśikaṃ[!] mahāsatvam āgamyā sarvānirayā
 uchehhidyatē: tīryagyōni uchehhidyatē: yamalōka uchehhidyatē: pyāla yāva
 buddharatnasya lōkē prā¹⁴durbhāvō bhavati: ēvaṃ dharmaratnasya sagharat-
 nasya lōkē prādurbhāvō bhavati: tasmād dhi Kauśika bōdhisatvā mahāsatvā
 sadēvamānushyāsūrēṇa lōkēna satatam satkarttavya gurukarttavya: mā[na*]-
 yitavya pūjayitavya satatam cha sātatyēna rakṣhānuguptis tēshā saṃvidhātavya:
 māmā (mām ēva) Kauśika sakarttavya: gurukarttava[!] māna¹⁵yitavya pūja-
 yitavyam manyētā: yō bōdhisatvam mahāsatva satkarttavyam: gurukarttavya
 mānayitavya pūjayitavya [manyatē*]: tasmād dhi Kōśika bōdhisatvō mahā-
 satvō ¹⁶sadēvamānushyāsūrēṇa lōkēna satatam satkarttavya gurukarttavya māna-
 yitavya pūjayitavya: satata cha sātatyēna rakṣhānugupti saṃvidhātavya: Yat
 Kōśika a¹⁷ya trisahasramahāsahasrō lōkadhātu paripūrṇō bhavēt śrāvaker vā
 pratyēkabuddhair vā tadyathā naṭavana vā ikshuvanam vā śālivana vām tila-
 vana vām ¹⁸tāni yāva jīva kaśchid ēva kulaputrō vā kuladuhitā vā satkuryāt
 gurukuryāt mānayēt pūjayēt sarvāpakaraṇai yaś chēka prathamachittōtpādika
 bōdhisatvam ma¹⁹hāsatva śaḍbhi pāramitābhir avirahitam saṃtkuryāt guru-
 kuryāt mānayēt pūjayēt: idam ēva sat[!] kulaputrō vā kuladuhitā vā bahu-
 tarām punya prasu[nu*]yāt Tat kasmā²⁰d dhētō [Na hi K*]auśika śrāvaka-pra-
 tyēkatyēkabuddham[!] āgamyā bōdhisatvā mahāsatvā lōkē prajñāyatē ēva
 tathāgatā arhata samyak sambuddhā: Bōdhisatvan tu Kauśika ²¹[mahāsatvam
 āgamyā*] sarvāśrāvaka-pratyēkabuddhā lōkē prajñāyatē ēvaṃ tathāgatā arhanta
 arhanta[!] samyak sambuddhā itti: Tasmād dhi Kōśika bōdhisatvā mahāsatvā
 sa²²[dēvamānushyāsūrē*]ṇa lōkēna satata satkarttavya [gurukarttavya: māna-
 yitavya] pūjayitavya: satata cha sātatyēna tēshā rakṣhānuguptim saṃvidhātavya
 iti ||

(Ad here has a colophon: Dvitiyaḥ Śakkravarivarttaḥ 25)

Fol. 209, Ad II 117b4-119b2, cf. A 226.13-227.11.

¹Āha Śāradvatīputra paśchimē kālē paśchimē samayē saddharmasya kshayāt tē bahavō bhavishyanti tatrōtṭarāyān di²śi bōdhisatvayānikāḥ kulaputrā vā kuladuhitarō vā api tv alpakās tē bhavishyanti ya imām gambhīrā prajñā-³pāramitām śrutvādhimōkshyanty adhimuktā cha likhishyanti lekhaishyanti ēvam udgrahishyanti dhārayishyanta(i) paryāpsyā⁴nti vāchayishyanti upadēkshyanti bhāshishyanti yōnīśām[!] manassu karishyanti bhāvayishyanti tathatvāya cha pra⁵tipasyantē Tē cha punari mām gambhīrā prajñāpāramitām śrutvā bhāshyamānān nāvaliyishyanti na saliyyishyam⁶ti nōtgra(tra)sishyanti na santrasishyanti na santrāsam āpsyantē Tat kasmād dhētōr anubaddhās tēbhiḥ kulaputrai⁷r vā kuladuhitribhir vā tathāgatā arhanta samyaksaṃbuddhāḥ paripriṣṭāḥ paripraśnitās chēmām ēva gambhī⁸rām prajñāpāramitām āgamyēti Tat kasmād dhētōḥ Prajñāpāramitāparipūrṇā hi tē kulaputrā vā kuladuhit⁹arō vā bhavishyanti ēvaṃ dhyānapāramitāparipūrṇā vīryapāramitāparipūrṇāḥ kshāntipāramitāparipūrṇāḥ ¹⁰śīlapāramitāparipūrṇā dānapāramitāparipūrṇā bhavishyanti ēvaṃ ādhyātmasūnyatāparipūrṇā yā¹¹vad abhāvasvabhāvasūnyatāparipūrṇā bhavishyanti ēva smṛityupasthāna[pa*]ripūrṇāḥ pēyālām yāvad asṭādaśāve¹²nikā buddhadharmāparipūrṇās tē kulaputrās cha kuladuhitarō vā bhavi[shyanti Tat kasmād dhētō*]ḥ Kuśalamūl[ōpasta]¹³bdhā bahujanasthārtham karishyanti sukham chēmām evānuttarām samyaksaṃbōdhim ārabhyē[ti Tat kasmād dhē]tōs Ta[thā hi] Śāra¹⁴dvatīputra mayā tēbhyāḥ sarvākārajūnatāpratisamyuktām[!] kathām[!] kathitā Yē-pi[tē Śā]radvatīputra bahūvur a¹⁵tītē dhvani tathāgatā arhanāḥ samyaksaṃbuddhās tair api tēbhyāḥ kulaputrēbhyāḥ kuladuhitribhyō vā sarvākārajūnatā¹⁶pratisamyuktā [kathā*] kathitā Tēhām jātivyativrittānām api ta ēva samudāchārā bhavishyanti yadutānuttarām ¹⁷samyaksaṃbōdhim ārabhy[ē*]ti Tē cha punaḥ parēbhyas tām ēva kathām kathayishyanti yadutānuttarām ēva samyaksaṃbōdhim ā¹⁸rabhyēti Tē cha punaḥ kulaputrā vā kuladuhitarō vā sahitāḥ samagrā bhavishyanti anuttarāyām samyaksaṃbō¹⁹dham Na cha tām śakshyati bhētu Mārō vā Mārakāyikā vā dēvā yadutānuttarāyāḥ samyaksaṃbōdhēḥ prāg ēvānyē²⁰bhiḥ pāpēchchēbhiḥ pāpa[sa*]mudāchārēbhiḥ śakyān bhēttum nēdaṃ sthānam vidyatē Tē cha punaḥ Śāradvatīputra bōdhisatvayāni²¹kāḥ kulaputrāḥ kuladuhitarō vēmām gambhīrām prajñāpāramitām śrutvōdāram prītiprasādapramudyam pratilapsya²²ntē bahujanam vā kuśalēshu dharmēshu pratishṭhāpayishyanti yadutānuttarām samyaksaṃbōdhim ārabhyēti Tēbhiḥ cha Sā²³radvatīputra kulaputrēbhir vā kuladuhitribhir vā mama sanimukhē vācha[!] bhāshitā Vayam khalu bhadata bhagavan bahū²⁴ni prāṇasātāni bahūni prāṇasahasrāṇi bahūni prāṇasatasahasrāṇi bōdhisatvacharyāyām chara-

The unidentified leaves.

As mentioned above two of the folios bought from Badr-ud-din do not belong to the Asṭādasasāhasrikā. They seem to be numbered 748 and 764, respectively, and the only Prajñāpāramitā where so high numbers would be possible is the Śatasāhasrikā. I have not, however, been able to identify them, and I therefore simply reproduce them in transliteration, without correcting the somewhat corrupt Sanskrit.

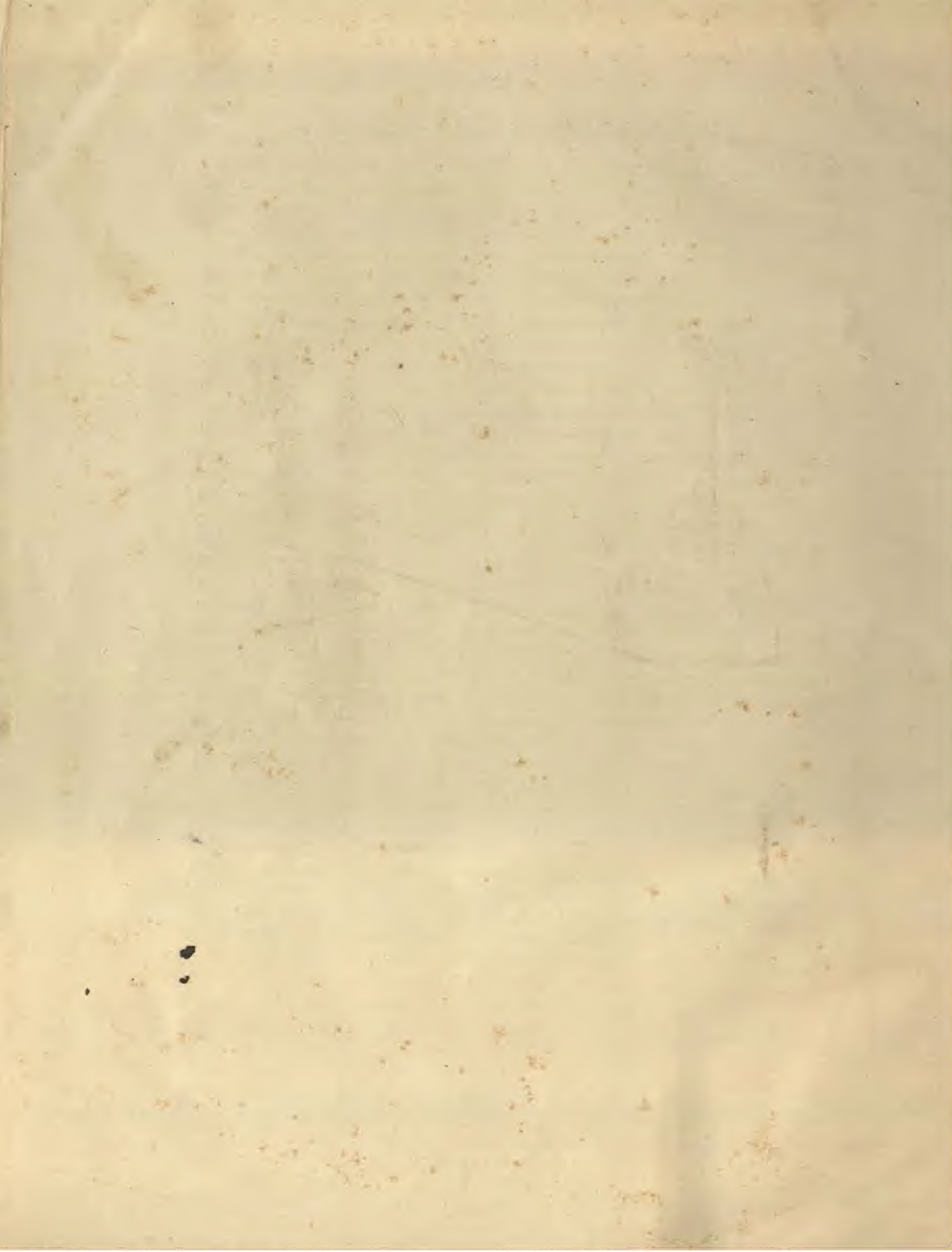
Fol. 748 (?)

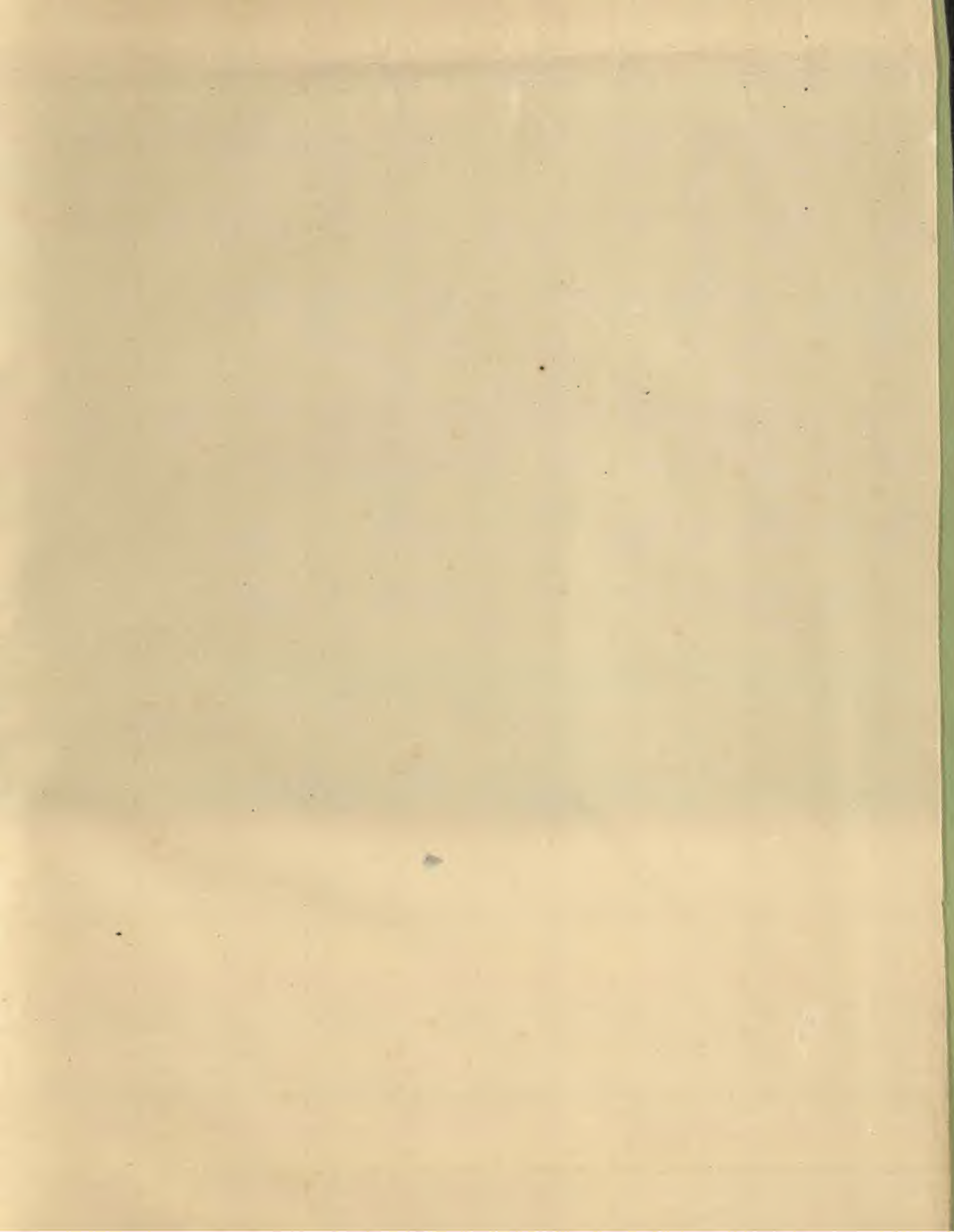
¹yāhuśamayē ēvaṁ rātryā purimē yāmē ēvaṁ maddhyamē: ēvaṁ paś-
chimē yāmē Gaṁgānadīvālikāsamā satvā bhumjāpayēt bhumjāpayitvā ²cha tēshā
satvānām suvarṇapītakaduśya suvarṇaduśyaṁ cha dadyu Gaṁgānadīvālikāsamā
chaiva kalpa tishṭhanta ēvaṁ parityajēta na cha jāniyāt katham ³pariṇāmayi-
tavya: sarvajñatāyā: dānam naivā syād bōdhisatvasya na dānapāramitā Atha
jāniyāt pariṇāmayitum dānapāramitā pra⁴tigrihṇēna bōdhisatvēna ēshō bōdhi-
satvasya sāntikām bahu parityāga Tat kasmād dhētō Tathā hi sa apramēyā
buddhadharmā pratilabdhukāma na cha ⁵pramāṇabaddhēna parityāgēna śakyaṁ
sarvajñatā pratilabdhum sachē sa dānam pramāṇabaddhaḥ syāt [Ya*]tāś
chaiva sō dānam apramāṇabaddhaḥ tataś chaiva dānapāramitā bhavati. Ēvaṁ
khalv āvusa Pūrṇa bōdhisatvānām pramāṇabuddhōtpādām (bōdhisatvēnāpramā-
ṇabaddham dānam) dātavya: na pramāṇabaddha: ēvantaḥ pari⁷tyaktavya
nātaḥ utvarām parityajāmīti. Ayaṁ bōdhisatvaḥ ētēnōpāyēna mātṣaryam pra-
tigrihṇāti sarvajñatā cha na pratigrihṇāti. Sachēt puna⁸r ēvaṁ chittam
utpādayati. apramēyā dānam dātavyaḥ tāva dāsyāmau yāvad anuttarām
samyaksambōdhiṁ abhisambōddhum samāna nirāmishēṇa dharmadānē⁹na satvānām
anugrahām karishyāmi: sāmprati khalu punaḥ āmishēṇānugrahishyāmaḥ yāvad
bōdhāya charishyāmaḥ anuttarām samyaksambōdhiṁ abhisambōddhum sa¹⁰mānaḥ
nirāmishēṇa dharmadānēna satvānām anugrahām karishyāmaḥ Tadyathāpy āvusa
Pūrṇa purushō rājānam sēvēta: Rājāsmāka bhaktadātā sēvatō bha¹¹jataḥ
paryupāsataḥ Tadā rājā tushṭōdāgra āptamanah anēkai śatasahasraiḥ ratnai
abhichchādayēran Ēvaṁ ēvāvusa Pūrṇa bōdhisatvō¹²-nuttarām samyaksambōdhiṁ
abhi¹³sambōddhukāmaḥ apramēyā satvā: āmishadānēna parigrihṇāti anuttarām
samyaksambōdhiṁ abhisambuddha samānaḥ nirāmishēṇa dharmadānēna ōvadati
anuśāsati a¹⁴pramēya satvā saṁsāraduḥkṣēbhyō mōchayati. Tadyathāvusa
Pūrṇa bahūni prāṇasātāni bahūmni prāṇasātasahasrāṇi rājap[u*]traṁ sēvaṁti
bhajaṁti paryupāsaṁti. sa rā¹⁵japutras tēshām purushārṇā sēvakarāṇām
sarvēshām pakvabhaktēna saṁgrahaṁ karōti Bhavati sa samayō sō rājaputrō rājā
pratishṭhēt rājābhishimchyatē. Sa rājābhishēka¹⁶prāptaḥ yē tē tasya purushā
sēvakarāḥ upakārībhūtā mamaitē bhūmyā charantasya kēlāyitum aham ētēr
mamāyitum Ya nūnam aham ētē yadā(!)rū¹⁷pair bhōgaiḥ pratishṭhāpayēt(!)
svasvaṁnagarē pratishṭhāpayēt kañchi karmāntēshu pratishṭhāpayēt kēchi paṭṭa-
nēshu pratishṭhāpayēt kēchi nagarē kēchit karbaḍē ¹⁸kēshāṁchid grāmavara-
bhōgaḥ dadāti Ēvaṁ ēvāvusa Pūrṇa bōdhisatvō bōdhāya charantaḥ apramēyā
satvā āmishadānēna pratigrihṇi chīvarapiṇḍapā¹⁹śāryyāsanaglānapratyayabhai-
shajyaparishkāraiḥ ēvaṁ khalv āvusa Pūrṇa bōdhisatvaḥ satva āmishadānēnā-
[nu*]lgrihṇāti. Tadyathāpi sa rājaputras tē ²⁰sēvakarā upasthāyakā pakvabhak-
tēnānugrihṇāti khādaniyabbhōjanīyaśāyanīyēnā yathāsaṁvidyamānēnā ēvaṁ ēvāvusa
Pūrṇa bōdhi²¹satvō bōdhāya charantaḥ satvā āmishadān[ēn*]ānugrihṇāti
chīvarapiṇḍapāśāryyāsanaglānapratyayabhaiśhajyaparishkāraiḥ Ēvaṁ khalv āvusa
Pū-

Fol. 764 (?)

¹vātēna bhaśmikartum na tv aivā[vai*]vartikasya bōdhisatvasya śakyaṁ
chittam parayādayitum Śakyaṁ khalu puna Śāradvatīputra tē arhanta kshīṇāsrava

shaḍabhiññā Gaṅgānadi²vālikāsamā lōkadhātava udahyamānai ādīptaḥ ēkajvāli-
 bhūtai tat mahād archiskandhaḥ ēkaina mukhavātaina nirvāpayitum na tv evā-
 vaivartikasya bōdhi³satvasya śakyam chittam paryādayitum anēnāpī Śāradvatī-
 putra paryāyēṇ[ā]vaivartikasya bōdhisatvasya chittam agram ākhyāyati yāva
 niruttaram ākhyāyati 'Āha āscharyam bhagavām yāvad udāram chittam avaiivarti-
 kasya bōdhisatvasya mahāsatvasya śakyam paryādayitumm abhibhavitum vā
 vivartayitum Āha Evarā evam Śāra⁵dvatīputra evam evam Śāradvatīputra Tat
 kasmād dhētō Na hi Śāradvatīputra buddhā bhagavantā dvayabhāshitam
 advayabhāninā tathāgatā tathā cha⁶iva yathā chaiva yathā buddhā bhāshanti.
 Sachēch Chhāradvatīputra yē anantāparyantaiḥ lōkadhātubhi satvā yē chānan-
 tāparyantēshu lōkadhātushu Gaṁ⁷gānadyāḥ tāsu yad vālikā tāvantaḥ anyē
 satvā bhavēyu yāvantaś cha prithivīdhātu yāvantaś chābdhātuḥ yāvantaś cha
 tējavadhātu yāvanta vā⁸yudhātuḥ tāvantaḥ anyē satvā bhavēyuḥ tat kim
 manyasē Śāradvatīputra bahavas tē satvā bhavēyuḥ Āha Bahavō bhagavām
 bahava sugata Ā⁹ha Tē punaḥ Śāradvatīputra sarvasatvā arhantaḥ shaḍabhi-
 jñāḥ bhavēyuḥ ēvarūpayā riddhyā samanvāgatā bhavēyuḥ tadyathāpi nā[ma*]
 Mahāmaud¹⁰galyāyana Ekamēkaś cha riddhivantā yāvantaḥ tē satvās tāvan-
 taḥ Māra pāpimanta nirminuyāt ēkamēkasya Mārasya pāpimantaḥ yāvantaḥ tē
 sa¹¹tvā tāvantaḥ hastikāyā nirminuyāt tāvanta aśvakāyāḥ tāvanta rathakāyāḥ
 tāvanta patikāyāḥ nirminuyāt ēva yāva Śāradvatipu¹²tra gaṇana yāti arhanta
 riddhimantaḥ ēkamēkaś chābhinirminu[yāt*] Tēshām abhinirmītānām ēkamēka-
 mēkaś chābhinirmitāḥ ēvantābhinirminuyāt tat kim ¹³manyasē Śāradvatīputra
 śakyam ētēshām gaṇanāpi saṁkhyāpi pravēśanāya [Ā*]ha Naini bhagavām
 Yatra vāsau kulaputrō vā kuladuhitā vā viharēt ta tri¹⁴sahasra mahāsahasram
 lōkadhātum udahyantam abhinirminuyāt tat kim manyasē Śāradvatīputrāpi
 nu tē satvā mahāriddhi darśiyuḥ Āha : Mahē¹⁵rddhikā tē bhagavām bhavē-
 yuḥ mahāriddhisamanvāgatā bhayēna pratyupasthitā. Āha Sachech Chhāradva-
 tīputra yē anantāparyantai lōkadhātubhi¹⁶r Gaṅgānadyāḥ tēshām yāvanta
 vālikāḥ tāvantaḥ kalpā tishṭheyu imē bhayā ghōrā sandarśayataḥ abhavyās tē
 avaiivartikasya chittam paryā¹⁷dayitum vā vivartayitum vā Tat kim manyasē
 Śāradvatīputra katamā riddhi balavantatarā syāt yaś cha tēshām apramēyā-
 nām satvānām tēshām cha Mārānām pāpimatām yaś chā¹⁸vaivartikasya riddhiḥ
 Āha Balavatī ēshā bhagavām riddhiḥ ya avaiivartikasya bōdhisatvasya balavān
 ēsha chittaḥ yaḥ avaiivartikasya bōdhisatvasya Āha : Tat kim manya¹⁹sē Śārad-
 vatīputra ya ēvarūpayā riddhyā ēvarūpēṇa balēna samanvāgataḥ arhavy(ty)
 asāv agratvam kārāpayitum agratā vā nirdēshitum Āha Sarvajñachitta
 sthapa²⁰yitvā yathāham bhagavadbhāshitasyārtham ājānāmi paryāyēṇa bōdhisat-
 vachittam agram ākhyāyatē yāva niruttaram ākhyāyatē yaduta-m-avaivartikasya





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